MISSIONARY HORIZONS

JULY-AUGUST, 1958

Diamond Head, ancient crater above Waikiki, Hawaii — Philip Gendreau, N. Y.

MISSIONARY HORIZONS

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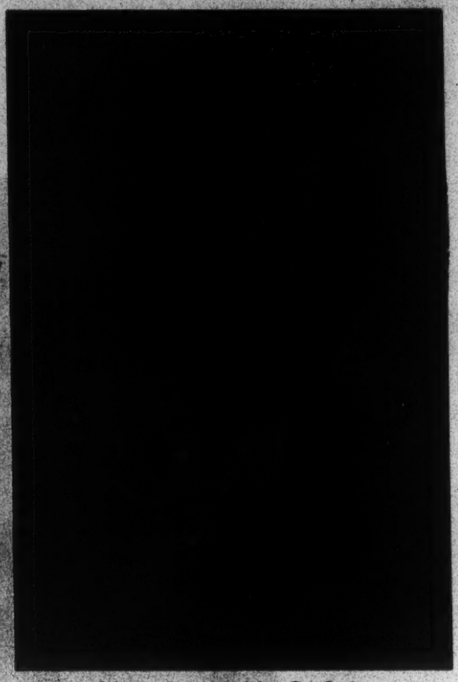

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1958 WGMS CONVENTION OFFICERS

Mrs. Grant B. Gibson
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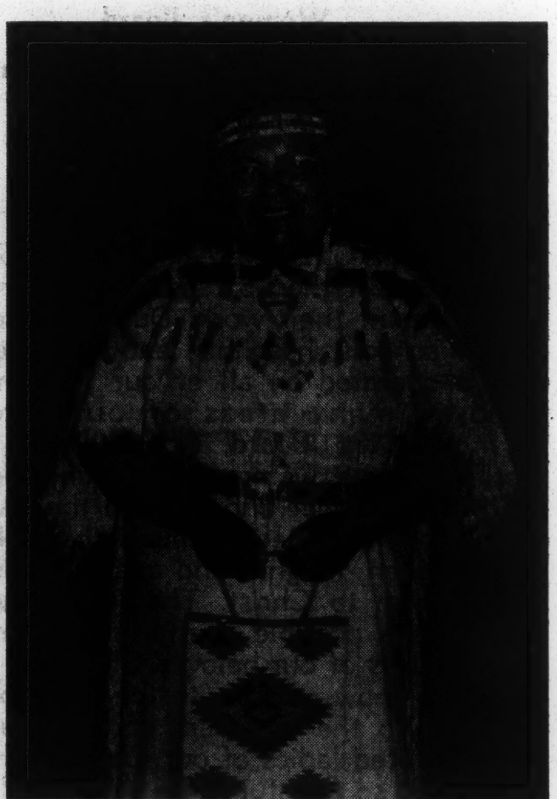
From Report of Committee on
Women's Board,
One Hundredth General Assembly,
United Presbyterian Church
of North America

"The WGMS was organized 75 years ago to assist the Boards of the Church and to augment their work. During these years their schools, hospitals, and Bible teachers have operated on all of our foreign fields and in many areas of our homeland. Through the Board, hundreds of consecrated young women have found fields of Christian service and through their services the sick have been healed, the unlearned have been taught, and many souls have been won to Christ. The Parsonage fund has made possible comfortable homes for the pastors of our beloved Church. . . . The WGMS now ceases to be an operating Board. To the members of the Board and the devoted ladies of our Church who supported it so faithfully, we say, 'Well done.' May the Christ for whose name and glory you have accomplished all this, reward you. In His name we say, 'Thank you.' "

All Convention pictures by Edna (Mrs. James) Keller courtesy of Local Publicity Committee

Presbyterian and United Presbyterian women look much alike while waiting in line for the WGMS Convention breakfast. Taking tickets at left: Mrs. E. L. Campbell, co-treasurer of the local committee. Far right: Mrs. E. Lansing Bennett, Salisbury, Md., a member of the Executive Committee of the National Council of Presbyterian Women's Organizations.



The closing pageant presented the challenge of both Presbyterian and United Presbyterian outreach. Left: Mrs. Robert Mayberry, a member of Mt. Lebanon Church, portrays a Venezuelan mother with her baby. Right: Mrs. E. A. Penney, worker at Simnasho Indian Mission, Oregon, wears the traditional dress of her people.

Missionary Horizons

Vol. LXXI July-August 1958 No. 11

MINUTES OF THE

Diamond Anniversary Convention

of the Women's General Missionary Society United Presbyterian Church of North America

Pittsburgh, Pennsylvania, May 24-27, 1958

The Centennial pageant, "Prologue to Tomorrow," presented in the Syria Mosque auditorium on the evenings of May 23 and 24, was the opening attraction of the three-day commemoration of the founding of the United Presbyterian Church of North America and served as a prelude to the WGMS Convention, May 26 and 27.

Written by Mr. Paul Gamble of Westminster College, directed by Rev. Kenneth E. Grice, and presented by a cast of more than 100 persons, the pageant, historical in character, became a dramatic portrayal of the redeeming God at work as well as the record of the accomplishments of the denomination.

As the curtains parted, the voices of two narrators brought into focus dramatic scenes depicting a number of historic events. Listeners were taken back through the corridors of time almost 300 years to the opening scene in the dooryard of John Brown of Priesthill, Scotland, where, amidst torture and martyrdom, seeds for the founding of the United Presbyterian Church were sown.

The audience became participants in the pageant as the scene shifted to the merging Assembly in Pittsburgh, Pa., in May 1858, and the ceremony which consummated union a century ago was reenacted.

Scenes picturing the development of mission outreach in 1864 among the Negroes in Nashville, Tenn., and thence onward to the Warm Springs Indian Reservation in Oregon, were delineated. Continuing in historic sequence, the concept of mission advance was portrayed in India through the presentation of Miss Annie Given, a pioneer missionary; in suburban Detroit with Dr. Sam Weir in the missionary role; and around the world to the South Sudan for a glimpse of the ministry of Dr. Don McClure in a Shulla village.

The pageant came to a close as the words of the narrators sounded the challenge for the church of tomorrow.

SABBATH DAY

On Sabbath afternoon, May 25, two significant simultaneous observances of the Lord's Supper, one in the Sixth United Presbyterian Church, East Liberty, Pittsburgh, and the other in the First United Presbyterian Church, North Side, Pittsburgh, continued the Centennial Celebration and provided an introduction to the union of 1958.

The Communion services were conducted in a manner similar to that of observances 100 years ago. The entire worship service followed the simple order prescribed in the first *Directory for Worship*. The Psalms were sung without instrumental music and narrow tables were spread

across the front of the churches. Because of the large crowds only elders sat at the tables; other communicants were served in the pews.

Two former moderators of the General Assembly gave the sacramental addresses. Dr. Albert E. Kelly preached in the Sixth United Presbyterian Church and Dr. Homer B. Henderson preached in the First United Presbyterian Church, North Side.

These services indicated the close of an era. They were the last celebrations of the Lord's Supper in the United Presbyterian Church of North America. Each service was a memorable experience for those who were privileged to attend.

LATE SABBATH AFTERNOON, open house was held on the campus and in the buildings of Pittsburgh-Xenia Theological Seminary. Commissioners to General Assembly and delegates and visitors to the WGMS Convention toured the grounds, enjoyed the hospitality of a tea honoring missionaries and nationals, and viewed the exhibits displayed on the ground floor of the Long Administration Building.

SABBATH EVENING

A great mass meeting in the Syria Mosque climaxed the three-day Centennial Celebration and the 100-year span of service of the United Presbyterian Church of North America. Tim J. Campbell, LL.D., General Assembly moderator in 1949, presided.

It was a moving and rewarding experience to be a part of the great aggregation of worshipers, to join in the singing of Psalms, to listen to the anthems of praise, and to hear the inspiring messages by leaders of the uniting Churches.

Special music was under the direction of James W. Evans, Sac. Mus. D., minister of music in Mt. Lebanon Church, with Franklin Watkins, from the Sunset Hills Church, presiding at the organ, and Robert A. Boudreau directing a brass ensemble. Choirs participating in the service included those from the Ben Avon, Beverly Heights, Carnegie, Elfinwild, Mt. Lebanon, Sunset Hills, and First and Second Wilkinsburg Churches.

Assembly Moderator Robert N. Montgomery introduced the two speakers, Dr. Louis H. Evans, associate general secretary of the Board of National Missions and minister-at-large of the Presbyterian Church U.S.A., and Dr. Addison H. Leitch, president, Pittsburgh-Xenia Theological Seminary.

Dr. Evans titled his message, "The Twain Shall Meet." He cited similarities of the uniting Churches in background, form of government, common convictions, social concerns, and mission policy and program; then he urged unity and cooperation for a dedicated membership as the two become one. He spoke concerning the problems and the challenge in a large church. In conclusion Dr. Evans said in part that we are not mourning death but we are celebrating birth. Now is the time to double in work, double in prayer, double in zeal as we march together to express our love to Christ.

Dr. Leitch addressed the huge assembly on "A Prayer for Unity." His text, "That they all may be one," was taken from the intercessory prayer recorded in the 17th chapter of John and was prayed by Jesus in behalf of His disciples who surrounded Him and those who were to come after Him. The speaker urged that we in union must move toward more perfect unity in Christ. Organized pressures without require more loyalty within. He said that only those saved by grace can save society. Then he asked the poignant question, "Are you saved, individually, by Christ?" "This," continued Dr. Leitch, "we need to know more than anything else."

Dr. Leitch said in closing, "Jesus makes continual intercession for us. This is our confidence, our peace."

Dr. Montgomery pronounced the benediction.

Mrs. Cuyler N. Ferguson, Convention president, and Dr. Margaret Applegarth, well-known author, chat between sessions.

MONDAY MORNING

8:30 O'clock

Mrs. Norman P. Allen, Presiding

The organist, Dr. James W. Evans, presented the prelude, "Suite Gothique," by Leon Boellmann. While the members of Convention assembled in the beautiful Mt. Lebanon sanctuary, a period of personal meditation and prayer preceded the formal opening of the Diamond Jubilee Convention of the Women's General Missionary Society of the United Presbyterian Church of North America.

Mrs. Cuyler N. Ferguson, Convention president, stepped forward and with a rap of the gavel indicated the formal opening of Convention with the traditional words: "I now declare the Diamond Jubilee meeting and the seventy-fourth annual Convention of the Women's General Missionary Society of the United Presbyterian Church to be in session."

Mrs. Norman P. Allen, first vice president, presided during the first session and directed the personal meditation, "Thy Kingdom Come." As she gave the call to worship she spotlighted the words of dedication used in fall presbyterial meetings and asked the questions, "Are you ready to be in earnest prayer, to receive the inflow of great ideas, to accept the exciting challenges, and to be a channel for God?" The answer suggested by Mrs. Allen was the natural response, "My heart is ready; my heart is ready."

The words of the anthem, written by Helen Hawes Hurrell (Mrs. Edwin B. Hurrell) for the Convention, were sung to the music of "Seraphic Ode," composed by Anton Rubenstein. Incidental violin and vocal solos were a part of the choral presentation and contributed to the worshipful background of a deeply spiritual session.

DR. MARGARET T. APPLEGARTH, introduced as author, lecturer, and world traveler, gave the meditation, "In Search of an Amateur."

In a warm, friendly, winsome manner, Miss Applegarth recalled an incident in her early experience as a child of the manse when she volunteered to quote her favorite verse of Scripture—"And the oil ran down his beard." Later she learned the phrase was a part of the beautiful 133rd Psalm.

As an amateur she was fascinated with the beard but as an adult she came to realize that it is the hem of the garment that has meaning.

Placing five imaginary persons in imaginary pews on the platform beside her, Miss Applegarth described members in every church as amateurs who follow pastimes superficially in a desultory manner and become dabblers or elegant triflers. Asleep in the first pew was the young couple, copying those sitting behind them. Next came the old man who

said no to every change. Then there was the elegant lady who had been pricked by a needle. Behind her sat the business man who bargained with God. In the fifth pew were the three disciples of Jesus who, like many disciples of today, could not watch and pray.

Not until a soldier's life was saved by medical missions in the heart of Africa did the members awaken and in the twinkling of an eye become aware of the message of the Psalm: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

Mrs. William F. Pinkerton, mistress of the Southminster manse, Boise, Idaho, used selections from *Prayers for Young People,* by Percy R. Hayward, as she led a period of directed prayer. Sharing in the leadership of the service were: Mrs. Harold Wilson, Mrs. Edward Patterson, Mrs. Alfred Spotts, Mrs. Kenneth Weber, Mrs. Edward Fish, Mrs. Evert Haney, Mrs. John Nevin, Mrs. Robert Cunningham, and Mrs. Aaron Powers.

The Convention Psalm, "O God, Our Help in Ages Past," from Psalm 90 was sung at this time and many times throughout the Convention.

IN THE OFFICIAL CALL as Convention president, Mrs. Ferguson keynoted the theme—"Possessors of Tomorrow"—which is suggested by the text found in Hebrews 11:39-40. She quoted Bishop Gerald Kennedy, of the Los Angeles area of the Methodist Church, who says of these verses, "The past still faces the present in a living encounter. All great men depend upon us and God has given us the high privilege of deciding their ultimate fate."

"It would seem, in a much truer sense," continued Mrs. Ferguson, "that American history, the soul of it, comes to life when the spirit which dominated our heroes finds expression anew in the lives of Americans today. So it is in the realm of the Christian religion. The history of Christianity becomes a pulsing beat where one finds a follower of Christ today, living his religion in the spirit of the heroes of the faith."

"Those heroes of faith listed in Hebrews were not content with looking at the present. It was the 'substance of things hoped for, the evidence of things not seen,' the look a long way ahead, which made them live their lives in terms of long purposes," suggested Mrs. Ferguson.

Mrs. Ferguson called attention to the standard on her left. Radiating from a central hub were blue and silver spokes holding the letters which spelled the Convention theme, "Possessors of Tomorrow." She explained that the dove covering the hub is symbolic of the age of the Holy Spirit, by whose power we are comforted, encouraged, and directed.

"Have you made any plans to possess your tomorrow?" questioned the speaker. "The centuries wait breathlessly for your decision and your witness."

MRS. EDWIN B. HURRELL made official the cordial welcome expressed on every hand by members of Allegheny and Monongahela Presbyterials. As spokesman for the local committee she recalled highlights in the early history of the WGMS and of Mt. Lebanon Church and expressed the hope that the inspiration of the Convention will be an impetus to step forward in the Master's work—to be possessors of tomorrow.

Mrs. W. T. Campbell, co-hostess of the local committee, was introduced to the Convention.

As Mrs. Arthur B. McBride, president of the Women's Board and vice president of the Board of Foreign Missions, was introduced by Mrs. Allen, the members of Convention stood, giving loving recognition and

showing sincere appreciation to a beloved friend and leader.

In behalf of the Women's Board and delegates of Convention Mrs. McBride responded to the welcome extended by Mrs. Hurrell. She expressed appreciation for the happy occasion, gratitude for the fellowship that binds us together in Jesus Christ, and remembrance of those at home who would have liked to be a part of the Convention.

Mrs. McBride urged members to bear constant witness to the faith that binds us together as we approach the untried future. Then she challenged each one to remember the Great Commission and the precious promise, "Go ye therefore and teach all nations . . . and lo, I am with you alway, even unto the end of the world."

MRS. FERGUSON OPENED the business part of the session with prayer.

Mrs. Homer Kunkle, Conemaugh, moved that missionaries without credentials be granted voting privileges. Motion prevailed. Mrs. Charles L. Hussey, Philadelphia, moved that all nationals and fraternal delegates be granted the privileges of Convention. Motion carried.

The program was adopted as printed with one slight change concerning the time for roll call. Motion for adoption was presented by Mrs. Martin Tollefson, Des Moines. Motion carried.

The President announced the following committees, appointed to carry forward the mechanics of Convention:

RECOMMENDATIONS

Mrs. Harold S. Wilson, Chr .San Francisco
Mrs. Harry Braud ....Chicago
Mrs. Forest Bates.....Uncompahgre
Mrs. Edward Fish.....Des Moines
Mrs. Carl Jackson.....Kansas City

NOMINATING

Mrs. Clarence Martin, Chr.....Philadelphia
Mrs. Fred Buckhalter..... Boston
Mrs. B. A. Bates..... Detroit
Mrs. J. Shaw MacLean ..... Albany
Mrs. Glen Swan .....Oklahoma

TELLERS

Mrs. J. C. Miller, Chr. ..... Butler
Mrs. Clarence McCreight .... Rock Island
Mrs. Evert Haney ..... Keokuk
Mrs. Arthur Van Zee Ohio Northwestern
Mrs. Amanda Lindbloom .....Puget Sound
Mrs. Wesley McLam ..... Vermont
Mrs. Lester Carver.....Ohio First

AUDITING OF THE MINUTES

Mrs. Clarice Richardson, Chr. Los Angeles
Mrs. Andrew Beagle ..... Caledonia
Mrs. William C. Latta ....Women's Board

CREDENTIALS

Mrs. Grant B. Gibson... Convention Sec'y.

MEMORIALS

Mrs. Lawrence Miller, Chr. .. Conemaugh
Miss Edna Little ..... Chartiers
Mrs. Horace Braden ..... Mansfield

Delegates were urged to read and become familiar with the Provisional Constitution for the new national organization to be known as "United Presbyterian Women." Copies were distributed at this time.

Communications read by the secretary included messages from the North Park, Buffalo, friends of Mrs. Ferguson; greetings from Mrs. Herbert L. Downie, 1953 Convention president; Miss Gomer Mansour, Egypt; and the Board of Directors of the United Presbyterian Women's Association of North America.

Mrs. Bruce L. Rogers, WGMS Women's secretary, congratulated the century-old (or older) active missionary societies and commended them for their years of faithful service. A white scroll on a blue background, artistically designed and executed by John Montgomery, son of Mr. and Mrs. Russell K. Montgomery, was displayed on an easel at the front of the sanctuary. These societies with records of a century or more of service were listed on the scroll, together with their dates of organization:

ARGYLE PRESBYTERIAL

WMS, East Greenwich, N.Y., 1850.

ALLEGHENY PRESBYTERIAL

WMS, First Church, Allegheny, Pittsburgh, Pa., 1838.

CHARTIERS PRESBYTERIAL
WMS, Canonsburg, Pa., 1855.

CLEVELAND PRESBYTERIAL
WMS, Struthers, Ohio, 1857.

INDIANA PRESBYTERIAL
WMS, Scotland, Ind., 1857.

MONONGAHELA PRESBYTERIAL
WMS, Third Church, Pittsburgh, Pa., 1840.

OHIO FIRST PRESBYTERIAL
WMS, Hamilton, Ohio, 1857.

STEUBENVILLE PRESBYTERIAL
Roma Beatty MS, First Church, Steubenville, Ohio, 1842.

WESTMORELAND PRESBYTERIAL
WMS, Bethel Church, Irwin, Pa., 1858.

WHEELING PRESBYTERIAL
WMS, West Alexander, Pa., 1857.

Eighty-three societies seventy-five years old or older were also recognized.

Mrs. Rogers presented the Efficiency Banner to Butler Presbyterial due to its high average of 84%. In Class A (presbyterials with 850 or more members) the Membership Banner was received by Xenia for an increase of 22%. In Class B (fewer than 850 members) Mansfield and Ohio Northwestern tied for first place with an increase of 13%.

The morning session was dismissed for luncheon as Mrs. James R. Lee gave the closing prayer and asked the luncheon blessing.

MONDAY AFTERNOON

1:15 O'clock

The organ prelude, "Suite on Genevan Psalm Tunes," by George Frederick McKay was played by the organist, James W. Evans.

The brief devotional period included a prayer by Mrs. F. Bruce Johnston, wife of the minister of the Monroe United Presbyterian Church, Akron, Ohio, and the hymn, "Christ of the Upward Way," sung in unison by the congregation.

Moderator for the panel discussion, "What of Tomorrow?" was Mrs. Thomas H. Newcomb, former member of the Women's Board, vice chairman of the Women's Advisory Committee, and wife of the minister of the Eighth United Presbyterian Church, North Side, Pittsburgh.

Panelists from the United Presbyterian Church were Miss Evlyn W. Fulton, executive secretary-treasurer of WGMS, newly appointed to serve after June 1 on the staff of the Commission on Ecumenical Mission and Relations of the new United Presbyterian Church; Mrs. James T. Vorhis, Pittsburgh, Pa., Literature Secretary of WGMS, member of Women's Advisory Committee, wife of the vice president of Pittsburgh-Xenia Seminary; Miss Edith L. McBane, Pittsburgh, Pa., member of the Women's Board, editor of MISSIONARY HORIZONS, member of the Consolidations Committee.

Panelists from the Presbyterian Church U.S.A. were Miss Margaret Shannon, New York, N. Y., secretary of women's work of the Board of Foreign Missions of the Presbyterian Church U.S.A.; Mrs. Howard Black, Wappingers Falls, N. Y., chairman of Women's Advisory Committee, wife of minister of First Presbyterian Church, Wappingers Falls; Mrs. J. R. Salsbury, Kansas City, Mo., president of National Council of Women's Organizations of Presbyterian Church U.S.A. and member of the Consolidations Committee.

Mrs. Newcomb directed the discussion as she called on panel members to give information on the contribution women are making toward the creation of the new united Church.

Miss Fulton told of the conference held in Pittsburgh, Pa., in January. Thirty-four leaders were enlisted to visit churches throughout the denomination for the purpose of explaining the work of the new Church, especially that of the women.

Mrs. Black described the work of the Women's Advisory Committee, which is to unify and coordinate the work of the women until a permanent organization can be established. Every attempt is being made to bring

together the rich tradition of both Churches that the life and work of the women may be merged in the spirit of Christian love. The committee has formulated a goal which includes five principles, namely:

1. To cooperate with the General Assembly and with the Boards of the Church.

2. To carry on service beyond the local church through the Board of National Missions, the Board of Christian Education, and the Commission on Ecumenical Mission and Relations.

3. To secure contributions toward a budget of items included in the General Mission budget of the General Assembly.

4. To promote programs of ecumenical organizations to which the Church is related.

5. To acknowledge the necessity for genuine study and prayer to discover God's will for women's work.

Miss McBane explained the task of the Consolidations Committee. Much effort has gone into the preparation of recommendations for presentation to the General Assembly concerning the problems of merging boards and agencies. The work of the Women's Advisory Committee is part of this larger picture.

Mrs. Salsbury related facts concerning the work of the women in the Presbyterian Church U.S.A. She reminded the audience that the uniting groups serve the same Lord and Savior, have similar goals, and possess the same hope and purpose. She urged all to be aware of the challenge of National Missions, Christian Education, and Ecumenical Mission and Relations, that as possessors of tomorrow we may go forward united, informed, and dedicated.

Miss Shannon defined the purpose of presbyterial bodies as societies bound together to encourage one another and to decide on methods of improving service. Presbyterials automatically are included in synods. She spoke of the urgency of getting housekeeping tasks behind us so we can perform greater work—that of proclaiming Jesus Christ.

Mrs. Black stated that procedures are moving forward. Geographic boundaries of new presbyterials will be established by presbyteries. After General Assembly presbyterial presidents will receive reorganization information.

Mrs. Vorhis read and commented on the Provisional Constitution for United Presbyterian Women, which had been drafted by the Women's Advisory Committee. She mentioned that, when organization is completed, program material will appear in booklet form supplemented by magazine articles.

Disposition of funds administered by the Women's Board was explained by Miss Fulton. By January 31, 1959, the Board plans to distribute $2,000,000 to Assembly Boards and agencies to which work has been transferred. The WGMS will take on no new work but will continue to function until authorized to discontinue. The women's work of the two Churches will operate on separate budgets until January 1959.

Resource assistants for the panel were introduced, including Miss Elsie Penfield and Miss Mildred Roe, secretaries of women's work of the Boards of National Missions and Christian Education respectively, and other Presbyterian staff members.

Recess was declared for a short period of relaxation and refreshment in the social rooms of the church.

SOME OF THE provocative questions projected as the session resumed follow: What will become of the Teen-Age and Junior societies when the work is united? What about the Reading Course? Will money be raised through pledges, dues, or projects? What happens to the presbyterial missionary? Will there be Life Members in the new organization?

Briefly, the new united Church will foster missionary education for youth

through the Board of Christian Education; it will continue the Reading Course but awards will be given locally; go on record as approving pledges and offerings as the best way of reaching budget goals; continue to support presbyterial missionaries; and retain Life Memberships as part of Opportunity Giving. More information on these points will be available later.

THE VESPERTIDE MEDITATION was introduced with an organ interlude, "Rhosymedre," composed by Ralph Vaughan-Williams and played by Mr. Evans. Jeanne Leiper sang, "This Is the Victory, Even Our Faith," by Leroy Baumgartner. Mrs. J. R. Salsbury presented the meditation, "The Hope of Glory."

By means of quotations from Scripture, Mrs. Salsbury illustrated "The Hope of Glory," as revealed through prophets and kings in the Old Testament history and by the life of Jesus and the cloud of witnesses who surrounded Him in the New Testament. With emphasis on the theme, "Possessors of Tomorrow," Mrs. Salsbury closed with the statement, "Tomorrow is as bright as the promises of God."

The hymn, "O Word of God Incarnate," was sung and the organist played the postlude, "My Faith Looks Up to Thee," to close the session.

MONDAY EVENING

7:30 O'clock

The organ prelude presented by the organist, Dr. Evans, included two numbers, "Voluntary on the 100th Psalm" by Henry Purcell and "Andante Serioso" by Clarence Dickinson.

After the assembly sang the hymn, "Heralds of Christ, Who Bear the King's Commands," Dr. Cary N. Weisiger, III, pastor of the Mt. Lebanon Church, gave the call to worship and the prayer of invocation. The choir sang the anthem, "Lord, Thou Hast Been Our Refuge," by Ralph Vaughan-Williams at this time and later in the service sang, "Thy Word Is Like a Garden, Lord," by Clarence Dickinson.

Dr. Weisiger introduced Dr. and Mrs. Sam Higginbottom, famous Presbyterian missionaries, whom he recognized in the audience. Dr. Higginbottom was for many years head of the Naini Leper Asylum in India

Dr. Cary N. Weisiger, III, pastor of Mt. Lebanon Church, reminisces with Dr. Sam Higginbottom, veteran Presbyterian missionary, about days in India.

Dr. Charles T. Leber, general secretary of the Board of Foreign Missions, Presbyterian Church, U.S.A., greets Mrs. Sam Higginbottom, a friend of long standing.

where Dr. Weisiger had served a special term of three years. Moderator of the Presbyterian Church U.S.A. in 1939-40, Dr. Higginbottom was formerly president of Allahabad Christian College, Allahabad, India, and founder and principal of Allahabad Agricultural Institute.*

Dr. Weisiger read the Scripture lesson, Revelation 21:1-7. Mrs. Arthur B. McBride, as a representative of the foreign mission program of the United Presbyterian Church, gave the evening prayer.

The Convention president, Mrs. Ferguson, made the announcements, welcomed worshipers, and presented the offertory prayer for the ingathering of the annual Thank Offering.

The president introduced the speaker, Dr. Charles T. Leber, general secretary of the Board of Foreign Missions, Presbyterian Church U.S.A., who gave the featured address of the evening, "The Rise of Mighty Visions."

Speaking informally, Dr. Leber gave testimony to the welcome he was experiencing because of friends on the platform and in the audience. He acknowledged Miss Evlyn W. Fulton and commented on the award she had received from Chatham College in the field of religion. He praised the missionary projects undertaken and administered by the WGMS in Cairo, Egypt, a station he had visited on his first field trip. He further eulogized the dedication, sensitiveness, and understanding of the women of the United Presbyterian Church for their mighty visions and record of fulfillment.

Dr. Leber challenged the audience to keep the vision as he quoted a part of the Scripture lesson beginning, "And I (John) saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

In answering his own question, "Why should we put emphasis upon vision?" Dr. Leber said that if we would possess tomorrow we must have vision, for "without vision the people perish." Too, we cannot escape the world. What we see and keep seeing will make or break us. Christ is in this world and His mission will carry on.

As Dr. Leber analyzed the world and its position today, he characterized it first as an age of physical

*Dr. Higginbottom suffered a heart attack on June 1 while attending the General Assembly in Pittsburgh and died June 10.—Editor.

and spiritual hunger. It is also an age of magnificent possibility, a time to turn hate to love, slavery to freedom, injustice to justice, inequality to equality, and sons of men to sons of God. Furthermore, he continued, it is a time when the immeasurable miracle of a world-wide church in ecumenical mission can be established and a global household with Christ at the head can penetrate, with redeeming power, to the uttermost parts of the world.

In conclusion Dr. Leber stated that now is the time when the invincible power of Christ with man's soul can have a part in fulfilling God's mighty vision—"a new heaven and a new earth."

The benediction was pronounced by Dr. Weisiger. The organ postlude, "O God, Our Help in Ages Past" arranged by C. Hubert H. Parry, was played by the organist, Dr. Evans.

MEMBERS of the Women's Board, the editorial staff of MISSIONARY HORIZONS, and the Convention officers were honored at a beautifully appointed reception under the direction of the local committee in the social rooms of the church following the evening session.

TUESDAY MORNING

7:30 O'clock

Mrs. W. J. Harper McKnight, Presiding

Former Convention officers and former members of the Women's Board were honored at a breakfast Tuesday morning at 7:30 o'clock in the dining room of the Mt. Lebanon Church. Mrs. McKnight welcomed the guests and invited each one to give her record of service. The nine former Convention presidents present were Mrs. Fred W. Morgan, 1931; Mrs. Thomas F. Baker, 1944; Mrs. Grant B. Gibson, 1948; Mrs. John W. Steele, 1949; Mrs. Harry W. Orr, 1950; Mrs. G. I. G. Shambaugh, 1954; Mrs. J. Dwight Russell, 1955; Mrs. Walter C. Bouley, 1956; and Mrs. William W. Whitlatch, 1957. Former presidents of the Women's Board, Mrs. Joseph M. Heagen, 1946-1955, and Mrs. G. Virgil Hutchison, 1955-1956, were greeted cordially. About 20 other past Convention officers and former Board members attended.

Mrs. Joseph M. Heagen, former president of the Women's Board, looks at the "Frenchburg Reporter" with her son William A. Heagen, superintendent of Exel School, Kentucky, and his wife Sarah.

8:30 O'clock

Mrs. James M. Guthrie, Presiding

While the organist, Dr. Evans, furnished a background of sacred music, members of Convention followed an outline for silent meditation and prayer, "Give Us . . . Forgive Us," taken from the Lord's Prayer. The worship period was closed with the hymn, "Break Thou the Bread of Life."

Dr. Margaret T. Applegarth gave the second and final meditation, "Today Is the Tomorrow You Worried About Yesterday." The topic, she explained, is carved on a sundial in England and seemed appropriate "for you who are mending the torn robe of the seamless garment of the Lord Jesus."

For Scriptural background Miss Applegarth referred to the plagues that harassed Pharaoh when he refused to permit Moses to lead the children of Israel out of Egypt. She likened the situation to conditions that plague the world today. Plagues come, she observed, because Christians are asleep and, like Pharaoh, refuse to let the children go to possess tomorrow.

To illustrate the work and influence of missionary outreach the speaker told of the Monarch female butterfly. In nine generations she travels from Central America to Labrador completing her season's work. She is careful to deposit her eggs on the under side of the milkweed leaf that nothing may destroy "the possessors of tomorrow." Having done her duty that her progeny may live, she dies.

As Moses led the children of Israel out of Egypt to possess the Promised Land, Miss Applegarth concluded, so today, in union, do we step forward to possess tomorrow.

The Convention Psalm, "O God, Our Help in Ages Past," to the tune of St. Anne, was sung at this time.

MISS EDITH L. MCBANE, editor of MISSIONARY HORIZONS, gave instructions for the collection of magazine subscriptions. She reported that results of the questionnaire sent to subscribers of MISSIONARY HORIZONS indicated that a large majority of readers favored one magazine for the women of the new united Church. She introduced Mrs. Florence Hayes, editor of *Outreach*, author of seven books and a world traveler, and commented on the pleasure experienced as together they plan for the page "United We Serve," carried currently in *Outreach* and MISSIONARY HORIZONS. Mrs. Hayes spoke briefly.

Mrs. Esther Johnson, new promotion manager, gave a preview of the new magazine which will be published in January 1959. The new magazine has not yet taken form but it will retain the excellent traditions of *Outreach* and MISSIONARY HORIZONS. It will be a new avenue of communication among the women of the world and it will report every aspect of endeavor. The price will remain the same. A goal of 200,000 subscribers has been set.

Mrs. Ralph H. Arnold gave the prayer of dedication as ushers presented the collection of subscriptions for MISSIONARY HORIZONS.

COMMITTEE REPORTS

Mrs. Cuyler N. Ferguson, Presiding

The business session was opened by the president, Mrs. Ferguson, with a prayer for guidance.

AUDITING

As far as the minutes of this Convention have been submitted to this Committee, they have been found correct and in order.

(*Mrs.*) *Clarice M. Richardson*, Chr.
Mrs. Andrew Beagle
Mrs. William C. Latta

This report was adopted.

RECOMMENDATIONS

Of behalf of the Diamond Jubilee Convention of the WGMS we express our thankfulness to God for the rich heritage He has given us.

We recommend:

1. That we given our sincere and heartfelt thanks to the Board members, Convention officers and committees, the entertaining presbyterials and all who took part on the program.

2. That we send written expressions of our thanks to the Mt. Lebanon Church for their most gracious hospitality and to those who have given generously of time and talents to give us the best in music and pageant. A great host has given to make this WGMS a wonderful blessing and they are to be praised.

3. That we give of our very best to carry out the "Purpose" of United Presbyterian Women as set forth in the Provisional Constitution, being "Possessors of Tomorrow."

Mrs. Harold S. Wilson, Chr.
Mrs. Harry Braud
Mrs. Edward C. Fish
Mrs. Carl A. Jackson
Mrs. Forest Bates

Mrs. Harold S. Wilson, chairman, moved the recommendations be adopted as a whole. The motion was seconded and carried.

CREDENTIAL REPORT

Convention Officers		5
Women's Board of Directors		14
Magazine Staff		2
Women's Association of North America		1
Women's Association of the West		1
Presbyterial Delegates		211
Missionary Delegates:		
Egypt	4	
Pakistan	7	
North Sudan	1	
Ethiopia	2	
Upper Nile	2	
Nationals	3	
Mountain and Presbyterial	5	
Indian	2	
Negro	3	
		29
Registered Visitors:		
Full Time	342	
Day	304	
		646
Total Registration		909

Mrs. Grant B. Gibson, Chr.

On motion this report was adopted.

To conserve time a motion prevailed to dispense with Roll Call.

The secretary read communications from Miss Kate A. Hill, who went to Pakistan-India in 1896, and from the Women's Association of the West.

NOMINATING COMMITTEE REPORT

Dut to the merger of the United Presbyterian Church of North America with the Presbyterian Church U.S.A., the following members of the Board of Directors and the Magazine Staff whose terms of office now expire have been asked to continue in their present offices as long as needed.

Members of Board of Directors whose terms expire in 1958:

Miss Edith L. McBane
Mrs. H. Andrew Bruder
Mrs. Bruce L. Rogers
Mrs. Edwin B. Hurrell
Mrs. John E. Wunderley

Magazine Staff, whose terms expire in 1958:

Miss Edith L. McBane, editor
Mrs. Ralph H. Arnold, treasurer
Mrs. Clarence Martin, Chr.
Mrs. Fred Buckhalter
Mrs. B. A. Bates
Mrs. J. Shaw MacLean
Mrs. Glen Swan

Since there were no nominations from the floor, Mrs. Ann Densmore, Detroit, moved the nominations be closed. Motion seconded and carried. Mrs. Iva McDole, San Francisco, moved the secretary cast a unanimous ballot that the nominees become incumbents. Motion seconded and carried.

A series of recommendations from the Women's Advisory Committee was presented by Mrs. James T. Vorhis.

The first group is part of the report of the Women's Advisory Committee to be presented through the Consolidations Committee to the General Assembly.

Procedures for Legal Continuance of the Women's General Missionary Society

The Women's Advisory Group recommends approval of the following:

1. That after the operations of the Women's General Missionary Society have been transferred to United Presbyterian Women, the Women's General Missionary Society will be continued until the General Assembly directs otherwise.

2. That the membership of the Board of Directors of the Women's General Missionary Society be equal to the number of members of the executive committee of United Presbyterian Women, as may be determined from time to time.

3. That the resignations of the present members of the Board of Directors of the Women's General Missionary Society now tendered be accepted, to become effective upon the completion of the transfer of its funds, and to fill the vacancies thereby created, those who are elected to the execu-

tive committee of United Presbyterian Women be considered as elected to the Board of Directors of the Women's General Missionary Society, their terms to run concurrently with their terms as members of the executive committee.

4. That meetings of the Board of Directors of the Women's General Missionary Society may be held within or without the Commonwealth of Pennsylvania, at such times and places as shall from time to time be provided in its by-laws.

5. That the charter of the Women's General Missionary Society shall be amended to comply with the foregoing recommendations.

Motion prevailed that the above recommendations be adopted.

In accordance with Recommendation 3, Mrs. William C. Latta, recording secretary of the Board of Directors, read the resignation of the members of the Women's Board:

We hereby resign as members of the Board of Directors of the Women's General Missionary Society of the United Presbyterian Church of North America to take effect upon the completion of the transfer of funds and the election of our successors. Signed by:

Mrs. Arthur B. McBride, Mrs. Fred M. Blick, Mrs. H. Andrew Bruder, Mrs. Wallace G. McGeoch, Mrs. John E. Wunderley, Mrs. Orville L. Kuhn, Mrs. Bruce L. Rogers, Mrs. William L. Neal, Mrs. Edwin B. Hurrell, Mrs. Russell K. Montgomery, Mrs. James T. Vorhis, Mrs. William C. Latta, Mrs. W. J. H. McKnight, Edith L. McBane.

Mrs. Harry Fritschman, Philadelphia, moved the resignations be accepted with a deep sense of appreciation and gratitude. Motion seconded and carried.

After some explanation, Mrs. Vorhis moved a recommendation from the Women's Advisory Committee that the first national meeting of United Presbyterian Women be held in 1961. Motion seconded and carried.

A recess in the business session was called for the PRAYER AROUND THE WORLD service.

The majesty of belief in God, expressed through prayer, praise, and meditation was reaffirmed when the women of the United Presbyterian Church joined together in their observance of the 25th annual Prayer Around the World. Women in the assembly were invited to join in spirit with like-minded women in prayer groups in local congregations, mission stations, and Christian homes to make a vital ring of prayer around the world. Miss Sara Mitchell, a member of the Knoxville College Octet, sang "He's Got the Whole World in His Hands."

Mrs. George W. Hutton in her customary quiet, reverent, earnest manner presided. Against a background of sacred music by the organist, Mrs. Hutton gave a beautiful prayer of adoration.

Spontaneous prayers were designated for fellow Christians in other lands; for newly organized churches at home and across the seas; for children and youth in our homes; for aged and anxious ones; for the boards and agencies of our Church; for the new united Church; for guidance of the Holy Spirit in days ahead that unitedly we may declare His glory among the nations, his marvelous works among all peoples. "The Lord's Prayer" was sung in unison to close the worship period.

RESUMING THE REPORT of recommendations from the Women's Advisory Committee, Mrs. Vorhis presented the Provisional Constitution for United Presbyterian Women, which had been read and discussed on Monday afternoon, and moved its adoption by the WGMS. Motion carried. It will be presented to the National Council of Presbyterian Women's Organizations meeting at Purdue University June 25-July 1. If approved, it will become effective until the first national meeting of United Presbyterian Women.

REPORT OF SPECIAL NOMINATING COMMITTEE

Mrs. Harry W. Orr, Arkansas City, Kan., appointed by the Women's Board to serve as chairman of a special nominating committee to select six women to represent the WGMS on the new Executive Committee of United Presbyterian Women, gave the committee's report. The other two

Elected by the WGMS to serve for three years on the Executive Committee of United Presbyterian Women are (left to right): Mrs. G. I. G. Shambaugh, Mrs. William F. Pinkerton, Mrs. Virgil M. Cosby, Mrs. Edwin B. Hurrell, Miss Edith L. McBane, Mrs. E. Marcellus Nesbitt. Far right: Mrs. James T. Vorhis was elected to the nominating committee until 1961.

members of this nominating committee are Mrs. Arthur R. Armstrong, New Kensington, Pa., and Mrs. William A. Walmsley, Los Angeles, Calif.

Questionnaires were sent to those considered for the new Executive Committee asking for a report on background, education, local church work, and community service. Letters of recommendation were required from representative citizens concerning character and service. Every effort was made to select women who have loved and served the United Presbyterian Church and who will love the new united Church and go forward to be "Possessors of Tomorrow."

The six women selected by the nominating committee to serve with the ten to be elected from the Presbyterian Church U.S.A. are:

Mrs. Virgil M. Cosby, Chicago, Ill., Board of Christian Education
Mrs. Edwin B. Hurrell, Pittsburgh, Pa., member at large
Miss Edith L. McBane, Pittsburgh, Pa., Board of Foreign Missions
Mrs. E. Marcellus Nesbitt, Beaver, Pa., member at large
Mrs. William F. Pinkerton, Boise, Idaho, member at large.
Mrs. G. I. G. Shambaugh, Des Moines, Iowa, Board of American Missions

Mrs. James T. Vorhis was proposed as a member of the permanent nominating committee. (This appointment is necessary to meet the requirements of the Provisional Constitution.) Four other members will be named to this committee by the National Council of Presbyterian Women's Organizations.

Mrs. H. H. McConnell, New York, moved the nominations be closed. Motion was seconded and carried. The secretary was instructed to cast a unanimous ballot for the above nominees.

Members of the new Executive and Nominating Committees were called to the front of the sanctuary and introduced to the Convention. Mrs. Thomas L. Sarver gave the prayer of dedication.

Mrs. Jesse G. Evans offered the closing prayer and the luncheon blessing.

TUESDAY AFTERNOON

1:15 O'clock

The organist played "Jesus Shall Reign Where'er the Sun," as a prelude for the afternoon session. Mrs. L. Roy Lash led in prayer.

Dr. Glenn P. Reed, foreign secretary of the Board of Foreign Missions, was given the title of "missionary-at-large" as he was introduced to bring the meditation.

Against a dark background Dr. Reed painted a portrait of an unusual person. His contemporaries were astonished at his doctrine, amazed at the authority with which he spoke, and puzzled as he withdrew from the crowds to instruct a small group of faithful followers. The canvas darkened and the accusation of his enemies recorded in Mark 15:31 was heard—"He saved others, himself he cannot save."

Beside this verse Dr. Reed placed one from John 10:17, "Therefore doth my Father love me, because I lay down my life, that I might take it again." Today, because of his resurrected life, this unusual person, Jesus Christ, is the living companion of all who follow him.

The words spoken by the enemies of Jesus at the scene of his crucifixion, "He saved others, himself he cannot save," are descriptive of the WGMS, continued Dr. Reed. In their long history, the women have given freely of time, talent, life, and prayer that in a real sense others might live. Now they lay down their life to enter into a new experience with the same challenge, that others may live and serve Jesus Christ, the Hope of the world.

The Knoxville College Octet directed by Dr. Newell Fitzpatrick sang two numbers at this time.

DR. ARCHIBALD K. STEWART, general secretary of the Board of American Missions of the United Presbyterian Church, congratulated the women of the WGMS for their part in the field of American Missions as he spoke concerning the "World Mission Outlook."

"As we look back over the years of glorious service of the United Presbyterian Church and the WGMS, we realize that today is a time to dream and scheme that we may become 'possessors of tomorrow,'" affirmed Dr. Stewart. He continued, "We need to look at new and far

Knoxville College Octet. Center front: Miss Sara Mitchell, soloist

horizons in city, town, and country and scheme on ways to possess the whole of America, including Alaska, Puerto Rico, and Cuba in a great evangelistic thrust."

He cited the many new interests and projects of the new united Church and urged women to support the new as they have the old. To attain depth of spiritual guidance and give intelligent service Dr. Stewart suggested prayer, study, and gifts of sons and daughters.

DR. DONALD BLACK, executive secretary of the Board of Foreign Missions of the United Presbyterian Church, continued the discussion of "World Mission Outlook," with emphasis on the overseas aspect of the subject.

In answer to his own question, "To whom does the future belong?" Dr. Black told the familiar story of the talents and drew the conclusion that those who are hard at work will possess tomorrow. He spoke of the accomplishments in the hundred-year span of service. In the united Church the outlook is for even greater scope of world service.

Those who will possess tomorrow must be flexible to meet the needs of new situations; they must be creative in spirit; they must rejoice in the opportunities of a new day. Dr. Black talked of the Commission on Ecumenical Mission and Relations formed to meet the challenge for greater mission outreach.

Miss Evlyn W. Fulton introduced several staff members serving with the Board of Foreign Missions of the Presbyterian Church U.S.A.: Miss Mary Nesbitt, Miss Mae Ross Taylor, Miss Gertrude Nyce, and Miss Alice McGuire.

Three further recommendations from the Women's Advisory Committee were presented by its secretary, Mrs. Vorhis. After some explanation of the tentative budget for 1958-1961 which had previously been distributed to delegates, she moved acceptance. Motion carried.

TENTATIVE BUDGET — 1958 - 1961

UNITED PRESBYTERIAN WOMEN

Receipts

From presbyterial societies	$113,000	
From registration fees—5,000 @ $13	65,000	
Interest	2,000	
Women's General Missionary Society gift	10,000	
Total receipts		$190,000

Expenditures

National Meeting		
Official delegates' expense, synodical and presbyterial presidents' travel, room and board	$ 53,500	
Program and arrangements	65,000	
Executive Committee (operating costs for three years)	23,000	
Nominating Committee	1,000	
Office and administration expense	3,000	
Subsidy for new magazine ($3,000 per year)	9,000	
Ecumenical organizations and activities		
World Presbyterian Alliance, Women's Section		
United Council of Church Women	9,000	
Consolidation activities	15,000	
Contingent for increased costs	11,500	
		$190,000

The following recommendation was presented by Mrs. Vorhis.

Estimated Income from Organizations

From organizations through presbyterial treasurers:

Dues for the United Presbyterian Women's National Budget shall be received annually through presbyterial treasurers from their respective local organizations based upon the membership of each local organization as follows:

Up to 50 members	$ 3.00 annually
51 to 100 members	$ 4.00 annually
101 to 200 members	$ 7.00 annually
201 to 300 members	$11.00 annually
301 to 500 members	$17.00 annually
501 or more members	$20.00 annually

Mrs. Vorhis moved acceptance of the recommendation. Motion carried.

Mrs. Vorhis read the following recommendation and moved its adoption. Motion carried.

It is recommended that the Executive Committee of United Presbyterian Women, on behalf of its women's organizations, make a contribution for the national work of the Department of United Church Women. The amount of the contribution shall be determined by the Executive Committee of United Presbyterian Women after periodic appraisal. It is understood that this amount will be included in the budgetary item for ecumenical purposes presented to the National Meeting.

Mrs. R. G. Carl, vice president of the Executive Committee of the National Council of Presbyterian Women's Organizations and chairman of its program committee, spoke concerning the Charter for Christian Action which Presbyterian women initiated 18 months ago.

In connection with the Charter voluntary local groups were asked to discuss four questions: 1. What areas of my life are not influenced by the church? 2. Concerning what problems do we feel most helpless? 3. Why isn't the influence and witness of the Christian church as great as it should be? 4. Are there services or areas in which Christian women should launch out?

A Charter for Christian Action was formulated from the results of these discussions. It will be studied and revised at the national meeting at Purdue University, Indiana. From it will come program emphases for the next three years.

Mrs. Latta, secretary of the Women's Board, read the recommendation of the Board:

That, since Presbyterian women have been diligently and prayerfully working on this Charter for Christian Action for a number of years, the 1958 Convention of the WGMS express its confidence in their ability and dedication to complete a document in which we wholeheartedly concur.

Mrs. Latta moved acceptance. Motion carried.

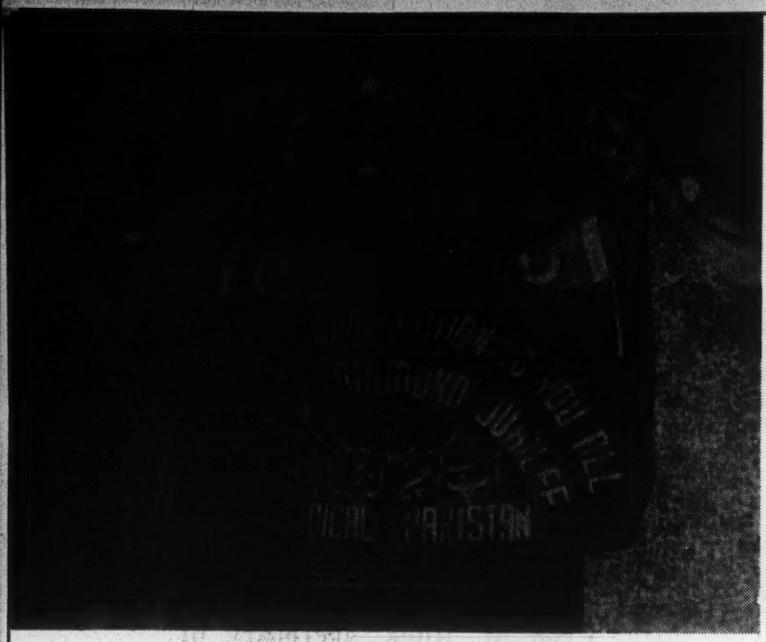
Mrs. Fred M. Blick, secretary of Mountain and Presbyterial Missions of the WGMS, introduced missionaries in this area of service to the Convention: Miss Dorothy Partington, Westland, Pa.; Mr. and Mrs. William Heagen, Ezel, Ky.; Rev. and Mrs. Ralph Donaldson, Frenchburg, Ky.; and Miss Esther McDowell, formerly at Frenchburg.

Mrs. Wallace G. McGeoch, secretary of Indian Missions of the WGMS, introduced the missionary representatives—Rev. and Mrs. Albert Smith, Mr. and Mrs. E. A. Penney, and Rev. and Mrs. David Gordon.

Mrs. H. Andrew Bruder, secretary of Negro Missions of the WGMS, introduced Mr. and Mrs. B. T. Ridgeway, Mrs. Palmer Williams, and Dr. Claude C. Brown.

Mrs. Arthur B. McBride, president of the Women's Board of Directors, and secretary of Foreign Missions of the WGMS, introduced missionaries present in Convention from foreign mission stations. Those introduced were: Mrs. Paul H. McClanahan, Miss Ruth L. Nolin, Miss Alberta A. Tedford, R.N., Miss Elizabeth M. Wilson, Mrs. Harold Walker, Miss Frances E. Brown, Mrs. James B. Cummings, Miss Margaret J. Fehlman, Miss Laura R. MacLachlan, Mrs. William Sutherland, Miss Josephine L. White, Mrs. William B. Adair, Mrs. Charles E. Jordan, Miss Norma H. Knieriemen, Miss Hazel J. McGeary.

Retired missionaries were called to the front by Mrs. McBride and asked



Miss Laura MacLachlan and Miss Frances Brown, missionaries, holding the red and gold congratulatory banner sent by the Synodical in Pakistan and presented by Miss Louisa Habib Khan (in pulpit).

Below:
Miss Jai Kaur Ishwar Singh, Pathankot, India; Miss Lydia Matta, Egypt; Miss Louisa Habib Kahn, Pasrur, Pakistan

to give their names, terms and places of service. The 19 missionaries recognized had given 641 years of service. Special termers and other missionaries in the audience were asked to stand and receive recognition.

IN MEMORIAM

In a brief memorial service conducted by Mrs. McBride, loving tribute was paid to the life and service of:

Active, North Sudan—Miss Mary Jane McKnight.

Retired, Egypt—Miss Leota Cabeen, Miss Jean Campbell, Dr. F. D. Henderson, Dr. W. T. Moore, Mrs. R. W. Walker.

Retired, Pakistan—Mrs. J. G. Campbell, Miss Mary Jane Campbell, Dr. H. C. Chambers, Mrs. J. H. Colvin, Mrs. Robert Maxwell.

From the Women's Board—Mrs. O. H. Milligan, beloved former member who served devotedly for 27 years.

Women of family circles, societies, and churches whom we lovingly honor.

Silent tribute followed by one verse of Psalm 23 closed the service honoring loved ones.

The national representatives—Miss Lydia Matta, Cairo, Egypt; Miss Louisa Habib Khan, Pasrur, Pakistan; and Miss Jai Kaur Ishwar Singh, Pathankot, India—spoke informally in the sanctuary following a tea honoring missionaries and nationals. Miss Louisa Habib Khan brought greetings from the Punjab Synodical and presented to the WGMS a colorful banner and two brass flower bowls as an anniversary gift.

A telegram to the Women's General Missionary Society from the one hundredth General Assembly was received too late to read at the afternoon session. It follows:

The one hundredth General Assembly of the United Presbyterian Church of North America meeting in the Sixth United Presbyterian Church extends congratulations and warmest greetings to the WGMS on their seventy-fifth annual Convention. We praise God for the Christian service initiated and accomplished in this country and across the seas through your missionary endeavors. The physical plants and spiritual programs will be living memorial to your vision. We appreciate your sacrificial spirit and unselfishness in the performance of your work which has been shared by large and small societies in all congregations. The inspiration of your Thank Offering service has challenged us through the years. The impetus of your work will be felt in our United Church. Signed, *The One Hundredth General Assembly.*

Overseas guests who came to this country to attend the National Meeting of Presbyterian Women at Purdue University. Left to right: Madame Suzanne (Pierre) Duflo of France, national president of the women's organization of the French Reformed Church; Mrs. John Lie of Indonesia, a graduate of the Seminary in Djakarta and a social worker in the church; Miss Lydia Matta of Egypt; Mrs. Josefina de Casas of Mexico, wife of a pastor who directs the Presbyterian hostel for university students in Mexico City; Mrs. Channuan Suriyakham, national president of the women's organizations of the Church of Christ in Thailand.

TUESDAY EVENING

7:30 O'clock

The organist played, "Lord God, to Thee We Give the Praise," by Johann G. Walther and "Prelude on the 136th Psalm Tune" by John Blackburn as prelude to the last session. The audience joined in united worship as it sang, "Christ Shall Have Dominion."

Mrs. Ferguson stated: "In order to preserve the beauty of the message of the pageant, at this time I shall declare the final Convention of the Women's General Missionary Society of the United Presbyterian Church of North America to be concluded."

As the hands of the clock indicated the sweep toward the midnight hour a dramatic signature was put on the Diamond Jubilee and last Convention of the Women's General Missionary Society with the presentation of a pageant, "Thy Mission High Fulfilling."

Written by Mrs. Charles L. Hussey, produced under the directorship of Elsie Wolfers, with Dr. James W. Evans as music director, and presented by members of Allegheny and Monongahela Presbyterials together with missionaries and nationals, the pageant revealed the story of the WGMS by means of dialogue, tableau, music, pictures, and narration. The Kroxville College Octet also participated in the music and was directed by Dr. Newell Fitzpatrick. Mrs. A. R. McCurdy served as chairman of the local pageant committee.

Through successive scenes the golden threads in the magnificent tapestry of sacrificial love and service were recalled. Complete with a prologue and epilogue, the pageant was presented in three parts—the history, the outreach, and the challenge of the women's work of the United Presbyterian Church.

The Assembly-assigned task began in 1875 when Mrs. Sarah Foster

Hanna appeared before the General Assembly and presented a memorial and a constitution and suggested a committee be appointed to undertake the work of organization. In May 1883 the Women's General Missionary Society came into being.

The first Thank Offering, conceived by Mrs. Joseph Clokey, was presented in 1888 and amounted to $6000. Representatives from the North, South, East, and West in America and nationals and missionaries from India, Pakistan, Egypt, the Sudan, Upper Nile, and Ethiopia appeared in beautiful costumes and related how the Thank Offering gifts have been used to show the redeeming love of Christ.

How the women have been fulfilling the high mission of the church at home and abroad was revealed as scenes were depicted showing outreach in evangelism, education, and medical care.

American Indians, Negroes, mountain people, missionaries and representatives from Egypt, the Sudan, Ethiopia, Latin America, the South Sea Islands, and other mission outposts grouped themselves in the design of the cross and, holding lighted candle flashlights, suggested that Jesus is the Light of the World and by way of the cross is calling His own to greater service, truly a world-wide mission of a world-wide church.

In the epilogue the voice of the narrator gave the final challenge: "The United Presbyterian woman is on the eve of a new era. As the woman of yesterday entered into the work of missions at home and abroad, so the woman of today enters into the mission of the new Church, placing her hand in the hand of God and journeying joyfully into the future—as in the church of the past seventy-five years, so in the years to come, her mission high fulfilling."

Dr. J. Lowrie Anderson pronounced the benediction.

Mrs. Grant B. Gibson,
Convention Secretary

Mrs. Cuyler N. Ferguson,
Convention President

Mrs. Charles L. Hussey, author of the pageant, and Mrs. Ralph H. Arnold, treasurer of "Missionary Horizons," confer at the desk of Mrs. Grant B. Gibson, Convention secretary. Background: Mrs. Arthur B. McBride and Mrs. W. J. H. McKnight of the Board of Directors.

CONVENTION ROLL

OFFICERS

President ..... Mrs. Cuyler N. Ferguson
First Vice President ..... Mrs. Norman P. Allen
Second Vice President ..... Mrs. James M. Guthrie
Secretary ..... Mrs. Grant B. Gibson
Treasurer ..... Miss Evlyn W. Fulton

BOARD OF DIRECTORS

Mrs. Fred M. Blick
Mrs. H. Andrew Bruder
Mrs. Edwin B. Hurrell
Mrs. George W. Hutton
Mrs. Orville L. Kuhn
Mrs. William C. Latta
Miss Edith L. McBane
Mrs. Arthur B. McBride
Mrs. Wallace G. McGeoch
Mrs. W. J. Harper McKnight
Mrs. Russell K. Montgomery
Mrs. William L. Neal
Mrs. Bruce L. Rogers
Mrs. James T. Vorhis
Mrs. John E. Wunderley

MAGAZINE STAFF

Miss Edith L. McBane
Mrs. Ralph H. Arnold

FOREIGN MISSIONARIES

PAKISTAN

Miss Frances E. Brown
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THEME FOR THE YEAR:

The Changeless Christ for a Changing World

Worship Service for August
"I Am With You Always"

MARGARET (MRS. ADDISON) LEITCH,
Evans City, Pennsylvania

Scripture: Matt. 28:16-20; John 5:19-27

Suggested Hymns: "We Bear the Strain of Earthly Care"; "He Lives"; "Jesus Lover of My Soul."

"And lo, I am with you always, even unto the end of the world."

These are very familiar words to us, spoken by Christ as He met for the last time on earth with His eleven disciples, just before He ascended into heaven. They were His farewell words to the men who had lived with Him and followed Him, more or less faithfully, for three years. In this moment of parting they must have felt very weak and ineffectual, especially since they had just heard Christ tell them that they were to set out to all nations of the earth to make disciples. So Christ gave them this wonderful promise: "Lo, I am with you always, even unto the end of the world."

We, as the modern disciples of Christ, have been given the same command, and the same promise. We know now that the end of the world was not to come in the lifetime of the original disciples, but Christ's promise did not limit itself either to a life span of 60 years or a land area of 60 square miles. The promise took Christ with His disciples to *every* spot in the world and for *all* time.

We notice that in this conversation as well as the one recorded in John's Gospel, Christ has emphasized His great power. "All authority has been given me in heaven and on earth." "The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise." So the Christ who promises to be our constant companion is also in authority over the universe—the universe into which we now launch satellites according to His laws, the universe so vast that no astronomer has yet penetrated its limits. This is the figure who is our friend.

Everywhere people talk of the speed of change in our modern life. Last year's dress is out of style; boundaries between countries have been changed once, or twice, or three times since we learned them in geography; the dishwasher which seemed so glamorous four years ago has been followed by more efficient models; educational standards have been modified and are now being questioned again; the person who is too hot in Florida can move in a few hours to the cool lakes of Canada; terrifying new methods of warfare are constantly being invented and announced. In many circles there is the question, "How can we prepare for our changing life when we do not know what the changes are to be?"

The Christian knows, because he knows who is in authority over all things, whether in heaven or on earth. He knows, too, that in the truly fundamental things of life there is no change. Love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control—these are the virtues by which we meet the situations of changing life and they are the same ones with which the eleven disciples met the world into which Christ sent them,

(*Continued on Inside Back Cover*)

A SPOTLESS ROBE

MRS. LLOYD MASON

NARRATOR: *This is a soliloquy in two parts, the person herself and her other better self who stands apart and looks on at times. The ideas may seem disconnected at times—just as fleeting thoughts that come and go seem disconnected—but through it all runs the desire to appear in a spotless robe before the heavenly gates. It covers a lifetime.*

Sing Hymn No. 1, "All People That on Earth Do Dwell" (*Songs for Christian Worship*), first verse.

WOMAN: Yes, God has blessed me in many ways. Isn't it wonderful to be such a favored daughter of the King? It will be my lifelong task to take good care of these blessings.

There is my money now. I must use it wisely so that I will never have to depend on others. I will have to guard my generous impulses and be sure that what I give is to a worthy cause. Someone always needs money but I must be careful. . . .

I can play the piano and I do have many hours of enjoyment at it. Of course I don't play much in public—you get involved in so many things when people find out you can do something. They might even want me to play at some of those young people's meetings and these modern children are simply impossible! Or if they asked me to play for Sabbath School I'd wilt—they sing the same simple songs over and over—nothing you can really play well. . . .

You know I've been asked to those missionary society meetings at our church but they're so boring! The same people are always doing things. They always talk about the missionaries and those heathens in Africa and Pakistan. Do you suppose they really care about them? I give a little money now and then just to go along with things but I can't see much point to it. After all even the Bible says God knows what everyone needs and is able to supply it! . . .

Sometimes they even expect us to sit around sewing for one of their missionary hospitals or orphanages. Oh yes, I sew very well but what's the use of putting that kind of sewing out for people who can't appreciate it? . . . Several of us who drive were asked to take some old people from our home for the aged for an outing. I didn't think I'd mind too much but actually I was embarrassed. What if I met someone I knew and they thought those people were related to me? . . .

You know some people have the queerest ideas—a young Negro came to our church one day (you'd have thought he would feel out of place) and I thought he was actually going to sit in our pew. My neighbor said he had gone to our Negro college in Knoxville. Maybe I shouldn't give to home missions any more—those foreigners aren't so apt to think they can come right in among us—I hope!

There is just one thing I am really concerned with. In Sabbath School they taught that each of us must appear sinless before God in the final judgment if we wish to live in heaven. Heaven sounds like it must be a wonderful place so I really must make it. Let's see, that means I must not sin. Oh, that's not too hard. I'm not going to murder anyone. And since I have so much myself, I'm not apt to steal or even covet. I go to church every Sunday to worship God and I'm sure I don't do anything on Sunday I shouldn't—I have plenty of time to shop and go places the other six days. Of course I honor my parents there is no reason why I shouldn't. As for adultery—well, who with any sense would want to get mixed up with anything like that? So you see, even in this, I am blessed. I have no trouble not breaking the Ten Commandments.

NARRATOR: *And so she travels life's journey from Here to There. Blessed is she*

(*Continued on Page* 712)

The author, a member of the Wayne, Mich., United Presbyterian Church, presented the above soliloquy at a Thank Offering service of her missionary society, playing all the parts herself.

"Freely Give"

TO GIVE IS TO LIVE

Matthew 16:24-27; Luke 6:20-38

DAVID L. TURNMIRE

TO GIVE is to live. This caption has been seen on posters in many of our churches; on the fronts of bulletins used in countless worship services. It is the title of this message. THIS IS A RULE OF LIVING! To give is to live. Christ came to give us life—the abundant life. This is ours only through losing ourselves. Those who strive to keep everything—to give nothing of themselves, no time, no effort, no money; those who refuse to share what God has given them—soon find that they have lost life. What they have had slides through their fingers, slips from their hearts, and leaves them empty-handed and empty-hearted. That which we keep, we lose; that which we share, we keep. Indeed, usually we not only keep it but actually there often is a gain. There is a blessing given us "good measure, pressed down, and shaken together, and running over." There is a blessing—thirty-fold, sixty-fold, an hundred-fold.

To give is to live is a principle for all of life. However, we would think here of our relationship to our material possessions. I would make no apology for writing about money. Roy Smith, prominent Methodist minister, heard a layman complaining about the fact that his minister seemed to talk so much about money. This complaint set him to thinking. He went home and began to read about the teachings of Jesus. Just what *did* Jesus preach and teach about? He was amazed to discover that He was constantly talking about material possessions. This discovery led to the writing of a pamphlet entitled "Jesus Talked About It."

But what does the Word of God tell us about the proper attitude toward our material possessions?

I. Proper Attitudes Toward Material Possessions

A. We must control our possessions. If we do not succeed in this, then they shall control us. Our Lord warned us of this frequently. "The love of money is the root of all (kinds of) evil." "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt . . . but lay up for yourselves treasures in heaven . . . for where your treasure is, there will your heart be also. . . . No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other . . . But seek ye first the kingdom. . . "

Jesus is saying that either we dictate to things material or they dictate to us; either we master them or they master us.

B. But what can we do about this danger? What does the Bible tell us? I believe we find the answer, not only in Scripture, but also in this quotation from a letter written by William Gladstone to his son: "In regard to money—there is a great advantage in its methodical use. Especially is it wise to dedicate a certain portion of our means to purposes of charity and religion, and this is more easily begun in youth than in after-life." He recommends firstly a "methodical use" of money. He urges his son not

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The above sermon won the second award of $25 in the 1958 Stewardship Sermon Contest of the Board of Administration of the United Presbyterian Church of North America. Rev. David L. Turnmire is pastor of the Mexico and Tuscarora United Presbyterian Churches in Big Spring Presbytery.

to spend just when the urge strikes him. Rather, there should be a carefully thought out system.

How many of us actually have a "method"? How many Christians, indeed, even know exactly how much they have given? Is this not the picture of an average congregation: there are those who have carefully, prayerfully considered this matter and brought some order out of the confusion. Then there are those who give, regularly, a small amount and then give more generously when a special project arises. Lastly, there are those who give only sporadically and then usually only a small amount.

The person who has learned to give with understanding and planning has truly learned how to live. He has learned how to control his possessions.

C. But how much should a person give? William Gladstone also said in his letter to his son, "It is desirable that the tenth of our means be dedicated to God, and it tends to bring a blessing on the rest." The Bible also gives us this principle—of giving the tithe, the first-fruits. This teaching is found throughout the Scriptures.

Cain and Abel first brought their first-fruits. Abraham paid the tithe to the priest, Melchizedek. Jacob said after his great vision of God, "Of all that thou givest me, I will give the tenth." In the book of Leviticus and other places we read of proportionate giving. The poor would give a dove or a pigeon; the wealthier citizens gave a lamb or cattle. The tithe plus free-will offerings was the pattern of the Old Testament.

In the New Testament man is no longer under law but under grace. He is not forced to give but gives only through desiring to do so. When Zacchaeus found Christ as Savior, he was willing to give half of his possessions to the poor. Paul's rule of giving was, "Let every one lay by him in store, as God hath prospered him."

"As God has prospered." This is the Christian principle of giving. The tithe is the minimum. The greater one's material blessings, the more one should give. Thus we have some one like LeTourneau, the manufacturer of earthmoving equipment, who gives 90 per cent of his income to the Lord!

Jesus himself endorsed the tithe. He said to the Pharisees who boasted how carefully they tithed everything, "This ye ought to have done." The church has always believed in the tithe plus free-will offerings. Chrysostom, the early Christian leader, said, "How great a disgrace is this, that what among the Jews was a common thing, has now among the Christians become a matter of surprise. If it were a dangerous thing to fail in paying tithes then, to be sure it is a much more dangerous thing now." Augustine and other Christians of the early church taught tithing and free-will offering.

The proper attitude toward material possessions is to control and use them through a definite method which the Scriptures point out as being the tithe. But just what are the advantages of tithing?

II. The Advantages of Tithing

A. Tithing is, first, a measuring stick of just how much we should give. Without such a standard we are at a loss to know whether we have given adequately.

B. Tithing also rescues us from sporadic, emotional giving. It frees us from giving "when the urge strikes us." To give impulsively is to invite cheerless, thankless, joyless giving. It invites, indeed, a feeling of irritation: "Oh, money again!" We would thank the Lord for those whose hearts can be stirred emotionally. But to give only when our emotions are stirred is to open the way to being irritated by appeals and requests. William Gladstone saw this and said to his son, "The greatest advantage of making a little fund of this kind is that when we are asked to give, competition is not between self on the one hand and any charity on the other . . ." To have a definite portion set aside is to give willingly and cheerfully.

The Scriptures condemn a faith which burns hot and then cold. But what of a system of giving which depends only upon emotions? Then the church of Christ could be supported adequately and go forward only when the people are very much stirred up. But this seldom happens. Usually most of us are rather cool and unresponsive to the Holy Spirit. The Lord desires a regular, proportionate giving which depends upon no momentary whim or impulse.

Also, how often each of us has given foolishly! We have not purchased clothing, or furniture, or some other article wisely because we were "carried away" by a fast sales talk. We are to be good stewards of our material possessions. One way to do this is not to leave ourselves open to impulsive, thoughtless ways of giving. The church cannot be supported when its members give only sporadically.

C. To be a tither is to have the other nine-tenths blessed also. To quote Gladstone again, "It tends to bring a blessing on the rest. No one can tell the richness of the blessing that can come to those who thus honor the Lord with their substance." It is obviously true that the nine-tenths cannot go as far as ten-tenths. AND YET IT DOES! The remaining portion is very much blessed. Something happens in our attitude toward the nine-tenths. We begin to see the whole of our substance as truly from God. We do not handle our money just as we see fit. We now begin to look at each paycheck as being a gift from God for which we are responsible. Therefore, the remaining part of our income does go as far as the original ten-tenths for we spend it much more carefully.

D. Also the Lord blesses those who trust Him. Indeed, trust and belief comprise the only path to blessing. Jesus said, "Give and it shall be given unto you: good measure, pressed down, and shaken together, and running over." Malachi wrote, "Bring ye the whole tithe into the storehouse, saith the Lord of hosts, and prove me now herewith if I will not open you the windows of heaven, and pour you out a blessing that there may not be room enough to receive it." Those who learn the principle of giving of themselves—time, abilities, and material possessions—will find that they truly have learned to live. They have lost their lives only to find them again. And in finding them, they are much the richer spiritually.

III. Who Can Tithe?

Perhaps this question has bothered you: Can a person ever be too poor to give the tithe? We are reminded that the poorest American today is almost rich in comparison to a poor Jew in Jesus' day or in Old Testament times. Yet even the poorest paid the tithe.

Some time ago a couple heard a message on tithing. They were living in a boarding house and had virtually no furniture and little income. After much spiritual anguish they decided to take the Lord at His word. Times were hard. There were years when, no matter how closely they figured, they could not pay. But they did not forget. They saw the tithe as a genuine debt. It was just as much a debt as groceries, light, and fuel. Therefore the unpaid amount was carried over into the records of the next year. Finally, they were able to pay it off. They have told their own story as a testimony to the faithfulness and goodness of the Lord. He truly was able to "give them each day their daily bread." And the years have brought rich fruitage because of their faith and because of their honoring God with their substance.

Inspired authors such as Matthew and Luke, great statesmen such as William Gladstone, and countless others have been confronted with Jesus Christ and have been made captive by Him. They have thrown themselves away and found themselves. They have given of their very hearts and found their hearts invigorated and warmed. Their message reaches out to us even today: To Give Is to Live!

"IN EVERYTHING GIVE THANKS"

LILLIAN S. DOWNIE

IF MRS. JOSEPH CLOKEY, originator of the Thank Offering, were writing this article, I am sure one of the first prayers she would say would be, "Thank you, God, for the opportunity to serve through the Thank Offering." Down through the years the little blue box, first used in 1893, has served as a silent reminder that God loves cheerful givers and that gifts from overflowing hearts are twice blessed. They bless the giver as well as the receiver. How wonderful it has been through the years to witness the benefits of the Thank Offering! Such a world-wide program of giving for our Christian and non-Christian brothers in the fields at home and abroad has been the means of enlarging God's Kingdom. Once more we are preparing to give Thank Offering gifts. What are some of the benefits we can be grateful that God has given us?

Many years ago writing from Sargodha, Miss Emma Dean Anderson told of the Thank Offering there. Sometimes, she said, the offerings might be a bunch of cotton or a measure of wheat but always the women would express their gratitude by saying, "We are thankful for Jesus Christ. When we have Him we have everything." So it is with each of us. At the top of our list of thanksgiving would be praise that God sent Christ to redeem us.

Let us look at some of the other lesser gifts, for even here we shall find the love of Christ shining through. God has richly blessed us with His beauties, His personal blessings, and His biddings. We see God as we gaze at the purple-hazed, snow-capped mountains. We hear God in the rushing brooklet as it carries its pure water to the thirsting valley below. We observe God's greatness in the rolling sea and the rocky coastlines. We know His presence as we cross the golden desert and we feel His calmness in the quiet green valleys. His power is shown in the mighty waters of Niagara and His tenderness in the smile of a babe. All of these beauties are gifts from God for which we say, "Thank You, God."

Even more lovely than these physical and natural beauties is the beauty of souls. The teen-ager, just returned from her first conference, her soul alight for the Lord and a radiance lovelier than dawn upon her face, thrills our hearts with thankfulness. Perhaps it is one of our senior citizens who quietly lives God's plan for her life in patience and love. All of these beauties are from God and as we look at the blue box our hearts tell us to give gladly more than we have ever given before so that others may learn of Him.

Then we give thanks for the blessings God has personally sent to each of us by placing us in families among those who love us. We are grateful for parents who led us and trained us in the nurture and admonition of Christ. We who are parents thank God for the children God has given into our care. The great heritage of being born in a land where the Bill of Rights is our birthright is also cause for gratitude. When we travel across this great land, from east coast to west coast we see evidences of our forefathers who loved Christ and carried His Word across the raging brown waters of the Mississippi and the desolate plains. We can vision what stalwart souls they were to have had faith to climb rugged mountains and journey across unknown deserts to bring Christ to the western part of our land. For these blessings we are sincerely thankful.

Then we recall the blessings God has sent us garmented with disappointment. Often we are grateful for these experiences but we don't honestly think of them as blessings. To each of us may come times described by Georgia Harkness as "the dark night of the soul." This is a period in our lives when we may seem spiritually dry and far from God. When we pray we feel we are not heard and when we sorrow we believe God has forsaken us. It is as if we had seen a vision of the Lord on the mountain top yet when we descended to the valley we could not find Him. God is with us even during these times. They may be times of preparation and polishing for work to be done for Him in the future. Let us thank God even for our discouragements.

Then we think of God's biddings. Sometimes we pray for God to work His will in our lives and then forget to thank Him when He has used us. Many times events seemingly unrelated work together in the plan of God for the advancement of His Kingdom.

Such an event happened in our own Egypt Mission many years ago. It was during the reign of Queen Victoria when Duhleep Singh, an exiled Christian Indian prince, was living in England. Upon occasion he visited the Mission in Egypt and requested the missionaries to find him a girl to be his wife. His request was simply, "Rank and position in life are of no consequence to me. What I want is a truly Christian girl who loves the Lord Jesus in sincerity and truth." The missionaries found just such a girl at Ezbekia School. Her name was Bamba. After much prayer and persuasion young Bamba realized this was God's plan so she married the prince. Later, his heart overflowing in gratitude, the prince gave the *Ibis* to the Mission. This houseboat was the answer to the missionaries' prayers for a way to reach previously untouched people for Christ. Duhleep Singh, Bamba, and the missionaries were all used by God.

Many times God bids us to do simple tasks for Him. We never know what great opportunities He is offering to us. The service we perform for the church may be the greatest opportunity God has offered us. Let us be thankful for our opportunities to do His bidding. For these opportunities let us put an offering in our little blue boxes.

Each year since 1888 our love gifts have been used because women have expressed their thankfulness for God's gift of Christ, His beauties, His personal blessings, and His opportunities for service. Hospitals have been built, staffed, and maintained. Missionaries have been commissioned. Many souls have been saved. The Thank Offering in 1888 was $6,000. In 1957 $313,457 was presented to God as love gifts. As in the lines from James Russell Lowell, "Who gives himself with his alms feeds three, himself, his hungering neighbor, and Me," so our love gifts are thrice blessed.

J. B. Phillips in *New Testament Christianity* has said, "Assuming that we have seriously considered our ordinary Christian life and witness, we ought also as members of the church to think seriously what our contribution should be in terms of time, talent and personality to the life of the church to which we belong." These words appear especially applicable to us as a new denomination for now our opportunities for mission envelop the entire world. There is greater need for money and prayers to bring people of the world to know Christ. As we read this, the birth rate of the world is fast increasing. Without our witness the story of Christ could be withheld from many people. We need many new churches here and abroad. We need to give individuals from other lands the opportunity to return to their people after education in America and witness for Christ. As we think of all the things for which we are thankful, let us gladly give in our little blue boxes so that the world may know Christ.

IMPRESSIONS

RUTH K.

Dr. Robert N. Montgomery, moderator of the 1957 General Assembly of the United Presbyterian Church of North America, last spring made a trip around the world, accompanied by his wife and daughter. They visited a number of Presbyterian and United Presbyterian mission fields, only one of which is described in this article.

Below are two pictures taken when they were in Cairo last March for the ceremonies celebrating the independence of the Coptic Evangelical Church in the Nile Valley.

"JINGLE BELLS, jingle bells, jingle all the way!
Jingle bells, jingle bells, jingle all the way!"

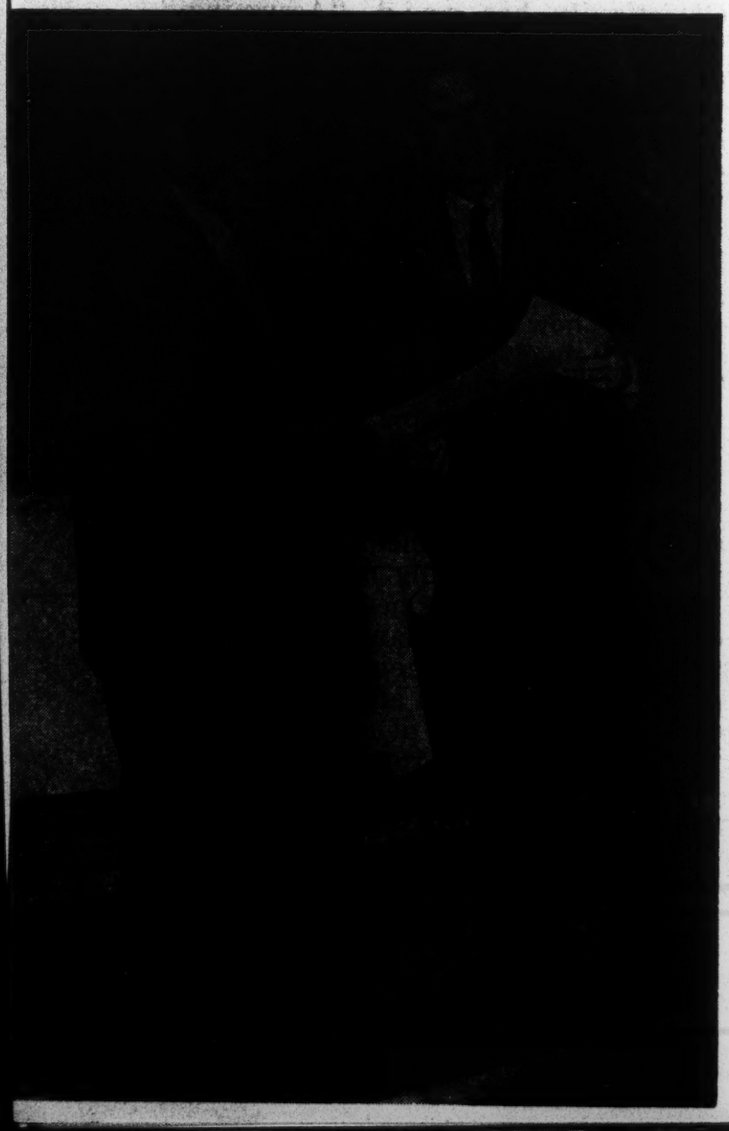
Over and over again the cute but pitiful tiny beggar girl with her unkempt black hair and shining black eyes, chanted these words as she darted back and forth across our path to attract our attention as we were walking along a typical crowded dirty street in Hong Kong.

Before the war there were 800,000 people in Hong Kong and now there are close to 2,800,000 with refugees making up close to half of this number, and more coming in every day.

There is seething humanity everywhere. There are people—people—people; young people, old people, children, babies asleep on the sidewalk; street vendors of every sort and description, some carrying their wares on their heads or in baskets suspended from yokes across their shoulders, some with dried fish for sale spread out on paper on the sidewalk; women washing clothes by the roadside, everywhere laundry hanging out of windows on poles; men and boys winding rope out of strawlike material; dirty little urchins with bright little faces playing marbles with coke bottle tops.

There are myriads of Chinese walking, cycling, carrying all sorts of loads, or pulling rickshaws in and out through the confusing left-hand traffic; women with cunning black-eyed babies cosily strapped on their backs; little boys using the street gutters for toilets; the pungent odor of these gutters and unwashed humanity; thousands of miserable looking shacks or huts on the hillsides outside of the city; huge areas of dyed cloth of all colors stretched out on racks to dry; occasionally a pretty girl walking along in a lovely brocade dress slit above the knees; merchants urging us to stop in and have a look at their wares!

I could go on and on, for such is Hong Kong. It is an endlessly fascinating place with a great deal of natural scenic beauty. It is a thrilling experience to swoop in over the many islands surrounded by mountains and hope that the pilot knows for sure just where and how to land safely. I, for one, was rather interested in the landing since we had had to turn back the day before because of a conked-out engine and make an



Dr. Labib Mishriky, moderator of the new Coptic Evangelical Church, receives a scroll from Dr. R. N. Montgomery representing the mother church.

HONG KONG

TGOMERY

emergency landing on Okinawa. Looking out of a plane window high over the ocean and seeing one of the propellers hanging motionless is not my favorite form of relaxation.

WE VISITED the Welfare Center where Miss Muriel Boone and her case workers conduct a medical clinic and are also doing wonderful work in helping to establish worthy needy ones in self-supporting work of some sort. The evangelistic work is, of course, an important part of all this.

A typical case is that of a fine looking young man with his wife and five children. He is a University graduate but had been unable to get a job. Miss Boone had discovered that he could make delicious hot dumplings. So the Welfare Center was helping equip him to do that and arranging to have the two oldest children help take orders and deliver the dumplings directly to the homes in time for breakfast. Miss Boone felt there should be a real demand for this young man's product, since it is difficult, if not impossible, for many families to get a hot breakfast.

There are about 40 families who support themselves by making various kinds of novelties such as Chinese dolls, brocade glasses cases, brocade covered guest books, scissors holders, wall tapestry hangings, etc. These articles and many others are really lovely. They sell for a moderate price and can be ordered either direct or from the New York office of the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U.S.A.

IN 1954, THERE WAS a dreadful fire in Hong Kong that consumed thousands of the flimsy, makeshift squatters' hillside huts and burned out 60,000 people in one night.

The government got busy then, and now there are many newly constructed resettlement areas. Each one consists of about 10 eight-story, H-shaped buildings containing hundreds of rooms 10 by 12 feet in size with one central toilet system for each building. The rooms are unfurnished and each one must house five adults or their equivalent, two children under twelve counting as one adult.

This seems like a crowded unpleasant situation and in many ways it is. However, the people living in these areas are really among the luckiest of the destitute thousands in Hong Kong. There are several international relief agencies assisting the colonial government so no one needs to starve in Hong Kong. It is usually possible to get at least one or two very "slim" meals each day in some soup line.

In the midst of one of these resettlement areas we visited two of the

Left to right: Dr. Park Johnson, Mrs. Russell K. Montgomery, Mrs. Walter R. Clyde, Mrs. Ibrahim Said, Mrs. R. N. Montgomery (author of above article), and Dr. Glenn P. Reed watch Moderator Mishriky in action.

10 by 12 feet rooms that had been set aside for Church World Service to use as a milk bar. The rooms were spotlessly clean with huge white kettles of water boiling on several primus burners. A neat clean-looking Chinese attendant was getting ready to mix this boiled water with surplus dried milk from the U.S.A. Later in the day, those with proper identification cards could come to get their quota of milk. I couldn't help but think of the many husky boys and girls in this country who gulp down two or three or more glasses of milk just as a lubricant to a big meal. Church World Service has also built houses that can be rented for about three dollars a month. If rented for three years the house is then owned. This same organization runs a YWCA hostel for working girls.

THE DRIVE with Dr. Edwin Walline, through the beautiful countryside, which looked especially fresh and clean to us after some of the sordid sights in the city, was a refreshing relief. It was a steep winding drive up to Chung Chi Christian College, but a gorgeous view after we arrived.

There is a fine new men's dormitory already occupied and a new women's dormitory being built and soon to be finished. There are good chemistry laboratories and classrooms and an excellent library of 30,000 volumes.

A small Christian village still nestles on the hillside below some of the college buildings. There is very good rapport between the villagers and the college people so it is hoped they will eventually be willing to accept the two-for-one offer on their land and move to the other side of the mountain releasing the village land for further growth of the college.

We were introduced to the President of Chung Chi and his attractive wife, and the friendly Andy Roys fed us all a delicious lunch. It was served by their quaint-looking amah with her long black hair braided in a pigtail hanging down her back. Dr. Andy Roy is chaplain and teacher in the department of philosophy at the college and Mrs. Roy is engaged in relief activities and Bible teaching.

The view from Roys' apartment is really magnificent—beautiful mountains and blue water with an occasional boat gliding by. Every once in a while a long train would puff by in the distance loaded with all sorts of things sent in from Communist China. Packages of beef come from Red China each day, we were told.

LATER in the afternoon we were entertained at a delightful tea in the lovely home of Dr. and Mrs. Walline and were privileged to meet about 50 leading educational and church workers in various fields and activities. Dr. Walline, Commission representative and chairman of the emergency advisory committee, is responsible for the administration of the work being done by the China missionaries in Hong Kong and Taiwan (Formosa). Mrs. Walline ably assists him in this work. There were Chinese, Americans, and English there—a truly charming group of dedicated Christian workers. We were happy to meet Dr. and Mrs. Horace Ryburn from Bangkok as they were to sail the next day for the U.S.A. so we would not see them in Thailand. Dr. Ryburn is the Commission representative in Thailand.

We enjoyed a delicious dinner that night in the cozy apartment of a charming young Wooster couple, Rev. and Mrs. James Williams. Miss Boone and Miss Doris Caldwell were also there. The Williamses are spending most of their time in language study preparatory to their work among the Chinese.

There is a steady growth in Christianity in Hong Kong, but no mass movement.

It was a real privilege to get acquainted with the many fine Presbyterians we met on our trip around the world. It will be a great day for missions and certainly for all United Presbyterians and Presbyterians when we are *really UNITED* Presbyterians working for the cause of Christ in a world that is desperately in need of Christian love and understanding.

NEW MAGAZINE EVOLVING

NEW YORK—With the appointment of its editor and the launching of a 10-trip, all expenses paid, contest for fulfillment of official presbyterial subscription quotas, the new United Presbyterian Women's magazine is off to a flying start!

Hail and farewell! As MISSIONARY HORIZONS and *Outreach* end their long and honorable service with their December issues, a single voice will take up their message.

Still unnamed as this issue goes to press, the mysterious New Magazine, "new in format, coverage and style" will honor all unfilled subscriptions of the old magazines. Those not now subscribers will have to subscribe at once to ensure having a copy of the historic first issue which goes to press November first and will be mailed in January, 1959.

Save all your issues for future use. Plans are under way for binders and annual indexes.)

New trends in production of religious magazines will lead this one into a different pattern of publication, with all basic values retained, but with a wider coverage of the areas of concern in human relations in scattered rural communities, in heavy industrial centers, in big cities and in the far-flung corners of this, our one world. The new magazine will be indispensable to leaders in women's work and to loyal, informed Presbyterian women everywhere.

Single subscriptions are $1.50 for one year (10 issues); two years $2.50. A group discount of 10 percent is allowed on orders of 10 or more, making the price $1.35 per subscriber. Magazines will be mailed to individual addresses in all cases. Or you may join the Founder Fellowship by taking a four-year subscription for $5.00.

Official presbyterial quotas based on membership, past participation in MISSIONARY HORIZONS, and future potential, have been set. The 10 energetic women who lead the first 10 presbyterials to fulfill their quotas will receive a marvelous all-expenses-paid trip to one of our mission areas—Alaska, Mexico, West Indies, the Middle East, the Southwest, to college campuses.

Your present subscription to MISSIONARY HORIZONS will be counted in the quota only if it is accompanied by a renewal extending it beyond 1959. Four-year subscriptions count as one. To fulfill the presbyterial quota, every society in the presbyterial must have at least five subscriptions.

The idea is to spread the readership! Incidentally this subscription campaign is going to be a great vitalizer of women's work in all the churches.

It is hoped 220,000 Presbyterian women, one-third of our 666,000 members, will subscribe to the new UPW magazine. This is not a large proportion, but it means that for every present subscriber to the two old magazines, two brand new ones must be found.

Many churches are taking out gift subscriptions for new members or attenders. Subscriptions should be sent to Helen Buckler, editor, 156 Fifth Avenue, New York 10, N. Y.

Miss Buckler, the new editor and general manager, comes to her position with promotional as well as writing and editorial experience. Since her graduation *summa cum laude* from the University of Illinois, she has worked on newspapers in this country and abroad, contributed articles to most of the leading magazines, and published a distinguished biography. *Doctor Dan*, the story of Daniel Hale Williams,

first American Negro surgeon, won acclaim for both scholarship and literary quality and was given an Honor Award by the National Council of Negro Women.

As writer, editor or public relations consultant she has served at various times many church-related organizations including the YWCA of the City of New York, Ludhiana Medical College, *Rural Missions*, the Committee on Christian Literature for Women and Children in Mission Fields, the National Lutheran Council, *Outlook* magazine of the National Council of Churches, and the Presbyterian U.S.A. Board of National Missions.

MRS. O. H. MILLIGAN

The members of the Women's Board pay loving tribute to the memory of Mrs. Ivy Moore Milligan, wife of the late Dr. O. H. Milligan, a former clerk of the General Assembly. Mrs. Milligan passed away on Apr. 2, 1958, and was buried on Apr. 5 in New Concord, Ohio, her birthplace.

Mrs. Milligan became a member of the Board in 1919, and served continuously till her resignation in 1946. In 1920 she became the second Thank Offering Secretary, taking over the duties left by Mary Clokey (Mrs. J. J.) Porter, who had caught the vision of an annual "love offering" from her mother, Mrs. Joseph Clokey. Mrs. Milligan carried the various duties of this office, building up the department with tireless devotion. The presentation of the Thank Offering by representatives from the presbyterials became a feature of every annual Convention.

For years Mrs. Milligan served as vice president of the Board, and for two years, 1944-1946, she served very efficiently as president.

As a loving, helpful wife and "mistress of the manse," Mrs. Milligan shared the joys and sorrows of the people in her husband's pastorates through many years. She was a devoted mother, a lovable and warm-hearted friend, and a very active church woman. Dr. and Mrs. Milligan built a beautiful home in Aliquippa, Pa., near relatives, where they received their many friends after their retirement.

To her son, William M.Milligan of Birmingham, Mich., and her brothers Paul M. Moore and James R. Moore, the Women's Board extends sincere sympathy in their sorrow.

The Women's Board

RENEW YOUR SUBSCRIPTION PROMPTLY

Do not be without MISSIONARY HORIZONS this fall. Coming issues will contain important material regarding the merging of women's work. The "United We Serve" page will be resumed in September. All new and renewal subscriptions will be carried over to the new magazine starting in January. Send orders and money to Mrs. Ralph H. Arnold, Treasurer, 730 Kelly Avenue, Pittsburgh 21, Pa.

A record total of $2,240.40 was received in subscriptions to MISSIONARY HORIZONS at the WGMS Convention. Thank you for this loyal support. Details will follow in the September issue.

WOMEN'S CONVOCATION

MARJORIE LATTA

APPROXIMATELY 3,400 women from all over the world met at the beautiful East Liberty Presbyterian Church, Pittsburgh, Pa., on May 30 for the Women's Convocation of the newly formed United Presbyterian Church in the United States of America, in connection with General Assembly. This marked the first gathering of women of the new Church, although the formal organization of the laywomen of the United Presbyterian Church in the U.S.A. did not become official until June 30. Identical worship services were presented morning and afternoon.

Mrs. J. Russell Salsbury, president of the National Council of Presbyterian Women, U.S.A., presided at the impressive and inspiring service, and gave the prayer and dedication. Mrs. Cuyler N. Ferguson, president of the Women's General Missionary Society of the United Presbyterian Church read the Scripture and led in prayer.

Music was provided by Alice Long Walker, guest soloist, and by two choirs. At the morning service, Westminster College Choir sang "Hallelujah" (from "Mount of Olives") by Beethoven and "How Lovely in Thy Dwelling Place" (from "Requiem") by Brahms. In the afternoon service the Waynesburg College Concert Choir sang "Come, Thou Almighty King" by Felice Giardini and "The Heavens Are Telling" ("The Creation") by Haydn. Mrs. Walker chose as her solo "God My Shepherd Walks Beside Me" by Bach. Dr. Donald D. Kettring, organist of East Liberty Church, presided at the organ.

Brief talks on "The Paths by Which We Have Come" were given by Mrs. G. I. G. Shambaugh of Des Moines, Iowa, a member of the Board of American Missions, and Mrs. E. Lansing Bennett of Salisbury, Md., a member of the Executive Committee of the National Council of Presbyterian Women.

Dr. Raymond I. Lindquist, pastor of the First Presbyterian Church of Hollywood, Calif., spoke briefly but forcefully on the theme of the Convocation, "Together—for the Glory of God." He challenged the women in the new organization to put character above circumstances, causes above conflicts, and conviction above the crisis.

Highlight of the program was the presentation of the emblem of the new women's organization, which now embraces 8,702 local groups with 666,876 members. Because many women have requested a copy of this lovely ceremony, written by Miss Mildred Roe, executive secretary of women's work of the Board of Christian Education, we are including it in its entirety. Perhaps presbyterials or individual organizations may wish to use it in their meetings this fall.

The new emblem which consists of a *PW* for "Presbyterian Women" resting securely in a *U* for "unity," is surrounded by the world's circle, with the cross as the background. In the ceremony the component parts were individually superimposed on a

The UPW emblem presented for the first time in the chancel of East Liberty Presbyterian Church.

Mrs. William C. Latta, a member of the Women's Advisory Committee, was chairman of the program committee and associate chairman of the arrangements committee for the Women's Convocation.

cross by representatives of the two merging church groups and nationals from Pakistan and Indonesia.

Presentation of Our Emblem

(The large cross which has been standing on an easel at the rear of the chancel is brought forward to stand in the center between the lectern and the pulpit.)

Introduction

MRS. J. R. SALSBURY (*speaking from the pulpit*): It is fitting that our joint Advisory Committee, with the approval of the Executive Committees of both of our national women's organizations, has chosen an emblem to be the sign and symbol of United Presbyterian Women. An emblem is a visible sign of an idea. To us it symbolizes and suggests our common purpose and commitment. We will use it often to remind us of the deep roots of all of our endeavors.

Let us now consider the meaning of the several parts of this emblem:

The Cross

MRS. C. N. FERGUSON (*speaking from lectern*): "And I," said Jesus, "if I be lifted up from the earth, will draw all men unto me." John 12:32

The empty cross is the most significant and most precious symbol of our Christian faith. In the cross we see the love of God as it recalls the death of Jesus Christ for us. In the cross we see the power of God as it reminds us of the resurrection of Jesus Christ from the grave. In the cross we rejoice in the triumph of Christ over sin and death. In the cross we have assurance that, through faith in Jesus Christ, we can know the forgiveness of sin and the reality of a new life in Him. As the cross is basic to our Christian faith, so it is the foundation of our symbol as Presbyterian women.

(As these words are concluded, the organ plays softly "In the Cross of Christ I Glory" and two women seated near the front on either side of the aisle come forward carrying the "PW" and stand on either side of the cross.)

The PW

MRS. ARTHUR R. ARMSTRONG (U.P.): "Other foundation can no man lay than that which is laid which is Jesus Christ." Presbyterian Women build upon this foundation of their faith. The cross is formed not only by the upright beam which symbolizes to us our fellowship with God. There is also the cross beam which symbolizes our fellowship with each other. We cannot be Christian alone.

MRS. ANDREW J. BROWN (U.S.A.): PW—Presbyterian Women—women in each local church—nearly one million of us studying, working, serving, praying, giving, witnessing that the message of the cross of Jesus Christ might be told to every person in every land, that it might reach every frontier—intellectual, social, geographical, spiritual. Jesus encouraged His disciples. "As the Father has sent me, even so send I you."

Representing local Presbyterian women everywhere, I place this monogram on the cross, symbolizing our desire to walk in its light.

The U

MRS. FERGUSON: The cross of Jesus Christ also finds us together and becomes the foundation of the union. We are now United Presbyterian women, united in Christ. We are united in our faith. We are united in our heritage. With the many early ancestors who fled to the shores of America came allegiance to the Word of God and acceptance of the standards set forth in the Westminster Confession of Faith and the Larger and Shorter Catechisms.

MRS. SALSBURY: We are now united in our service with almost 3,300 missionaries in 3,700 projects in the United States, Alaska, and the West Indies, and 1,300 missionaries and fraternal workers in 39 countries abroad. Together we share in the support of 47 church-related colleges and have a Christian witness on campuses through Westminster Foundations.

MRS. FERGUSON: We shall be united in an ever-expanding witness under the Lordship of Jesus Christ. "There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all."

Representing our two national organizations which will soon become one, we place the *U* on our emblem as a token of our earnest hope and expectation that henceforth we may truly be united in understanding, in spirit, and in action.

The O

MRS. JOHN LIE (Indonesia): The cross of Christ is also the foundation of the faith of Christians everywhere through-

out the world. We are all united in our obedience to the will of God and the command of Christ.

"For just as the body is one and has many members and all the members of the body, though many, are one body, so it is with Christ. For by one Spirit we are all baptized into one body—Jews or Greeks, slaves or free—and all are made to drink of one Spirit."

MISS LOUISA HABIB KHAN (Pakistan): Today in the midst of many different cultures among the younger churches the cross of Jesus Christ is raised high to point men and women to the One who knows no barrier of culture, or race, or language, or social standing; to Him who has opened the new and living way to fellowship with God the Father and with fellow Christians around the world.

We are happy that you have included in your emblem the circle to represent the whole wide world, that your thoughts and your prayers are one with us as ours are with you. To signify this world outreach of our minds and hearts and the Lordship of Christ even in the uttermost parts of the earth, we now place the circle on the cross.

(*Three women stand on each side of the cross.*)

MRS. FERGUSON: "Our Father, take the symbolic words we have uttered, write them upon our hearts, that we may more perfectly serve thee. May this emblem be ever used to thy honor and glory."

MRS. SALSBURY: That all of us in the sanctuary may share in this service of praise and dedication, let us rise and sing, "Blest Be the Tie That Binds."

A special offering was taken which amounted to $2,000, and will be used by the new organization for projects connected with deepening the fellowship and understanding between women of the Church in Egypt and in the United States.

The service came to a close with a litany of personal dedication for the glory of God, the singing of "Lead On, O King Eternal" and the benediction by Dr. Charles P. Robshaw, pastor of East Liberty Presbyterian Church.

Following the worship service the women gathered in 12 informal Fellowship Groups in the church building which provided opportunity for sociability and fellowship, information and inspiration. Each group had a moderator, special guests, a representative of the Advisory Committee of the Consolidations Committee, board and staff members.

Local women of the two former denominations, working in conjunction with Miss Mildred Roe and Miss Evlyn Fulton, planned and executed the arrangements for this memorable Convocation.

DIRECTORIES OF MISSIONARIES

This is the last time that changes of address for the missionaries listed on the back pages of MISSIONARY HORIZONS will come from the Philadelphia office of the United Presbyterian Board of Foreign Missions. We hereby express our sincere and hearty thanks to Mrs. Edith Holroyd, who has faithfully supplied us with these revisions for the past year. Her predecessor in this work, Miss Nonine Borgman, deserves a word of commendation too. We are also grateful to Miss Gertrude Kaler who handled this matter for the United Presbyterian Board of American Missions.

Every effort has been made to keep these lists as up-to-date as possible each month. For example, this month approximately 100 changes were made in the names and addresses appearing on the last three pages of this issue. This information is valuable to those who are seeking furloughed missionaries as Thank Offering or other speakers.

A Spotless Robe . . . (Continued from Page 698)

in many ways—her cup runneth over. She strives earnestly toward her heavenly home beyond life's gates. But she knows she must arrive stainless. So, clutching her many blessings to her, she wends her way around the sins of life and wraps her white robe around her lest some of the filth and dirt rub off on it. She cannot stoop to help a fallen sister—she must not get her robe dirty. She cannot comfort a grieving orphan—the tears would certainly soil her robe. She cannot prepare food for a family in need—that would surely spot her precious garment. All along the way hopeful and hopeless hands reach out in pleading, in desperation, but always fearful lest her white robe become spotted, she draws her skirts aside and clutches her blessings more tightly as she goes on her road of life.

HER BETTER SELF: With all my goodness I find life sort of empty. There are times when I think those women in our church who are always doing things *enjoy* doing them. Their lives seem so full of purpose. I wonder if it really could be fun. They have something I envy—oops! Oh dear, I shouldn't do that! . . . You know, someone said I was too proud when I refused to help with the dishes after the Mother and Daughter Banquet. Well, why should I? . . . Could she be right? Dear me, Jesus said pride was a sin! . . . I suppose I really should have gone to the hospital to see Susie. She was there so long. But those places bother me. I feel so gloomy about all that illness and death. That seems selfish? Well, I suppose it is, in a way.

NARRATOR: *She looks down admiringly at the white serene beauty of the spotless robe she has striven so hard to preserve. But what is that? How could it be? In spite of all her efforts, her robe is soiled! There is blood on her robe—and filth! She who has tried so hard to arrive spotless! Why? Why? A feeling of hopelessness sweeps over her and she sinks to the ground. It was all so useless—all her striving, all her yearning!*

Hymn 276, "Go Labor On."

NARRATOR: *A thought reaches through her gloom and grief. Her robe is soiled anyway—perhaps now she can help some of those people who need help. No use worrying about the spots and stains any more. And so with her blessings she reaches out a helping hand to this one and to that one. Her journey is often interrupted as she stops to help another. No longer does she even think about the robe she wears.*

HER BETTER SELF: At last moved by an impulse new and strange, I—yes, I—"adopted" two of the little girls at our girls' school in Egypt. I really enjoy "knowing" them and helping to supply their needs. My, they are growing fast! . . . And that Ethiopian native missionary who is staying at our house while he is studying in this country has some interesting stories to tell. Why, that country has a much older Biblical history than ours! And they are proud of their race. I never realized they had so much to be proud of before. . . . And you know I really dreaded that visit to the hospital but I had decided it was my Christian duty to go. After all, she is a member of our church. But what can you say to someone you know is dying? I needn't have worried. Her spirit is just wonderful. I believe I got more out of that visit than she did. . . . I volunteered to be on the committee to deliver the Christmas box to the Indian mission. After all, I do drive. I never realized that simple things could mean so much. The enthusiasm was catching. Before we knew it we were all playing games and singing Christmas songs with them. I was even playing their battered old piano. Right then it sounded good. And how those kids loved to sing!

NARRATOR: *Lo, as she gets nearer to the Gates of Life, the stains are disappearing. Her robe again is spotless gleaming white—washed in the saving grace of Jesus whose own life of self-forgetting service to others drew the pattern and marked out the path to Life Eternal.*

Hymn 217, "Faith Is the Victory," last verse and chorus.

THEME FOR THE YEAR:

The Changeless Christ for a Changing World

Worship Service for September
"I Am The Vine"

MRS. ROBERT H. MAYO,
New Castle, Pennsylvania

Scripture: John 15:1-11; Luke 13: 6-9.

The poster of the newly created Commission on Ecumenical Mission and Relations of our new United Presbyterian Church pictures a tree perched atop the world with roots penetrating in all directions throughout that world. The leaves of the tree are turned toward the blinding light from the sun in the background, whose rays radiate in such a way as to form a cross. The slogan on the poster reads, "Into the World Together."

Two thoughts are suggested herein which are relevant both to our text and to our lives as Christians in this ecumenical era. First, the source of power for the tree is the radiant power of the changeless Christ, even as He says of Himself in our text, "I am the vine." Through Him the branches receive their life. Second, the mission of the tree, having received this life and power, is to penetrate every area of the world with this power; as in our text, "to bear much fruit," taking a changeless Christ to a changing world. And the slogan reminds us that this mission is fulfilled through the unity of Christians who go together for the accomplishment of this task.

"I am the vine . . . as the branch cannot bear fruit by itself . . . neither can you. I am the vine, he who abides in me bears much fruit for apart from me ye can do nothing." (Vs. 1-6) Without the vine there could be no harvest. It receives its light and its power from the light of the world. Our possessiveness is second only to our selfishness. "See the corn I've raised," says the farmer; "See the business I've built," says the merchant; "See the home I've purchased," says the father. How childish, for as in the case of the iceburg only a small portion of the result is above surface, yet often we see only the 10 per cent of our accomplishment, failing to see the 90 per cent of God's part which does not show. "I plant, Apollos watered; *but God gave the increase.*" (I Cor. 3:6) Only through the changeless Christ we bear fruit for a changing world. How necessary the vine is; how futile that this changing world should seek to exist and even bear fruit without its changeless Christ!

"I am the vine, ye are the branches. By this my Father is glorified, that you bear much fruit and so prove to be my disciples." (John 15:5, 8) We prove discipleship by bearing fruit. If we do not bear fruit we are cut off and cast forth to wither and die. (Vs. 6) If the roots do not penetrate every area and aspect of global life, the tree will die. If we do not penetrate every social recess and frontier in ecumenical mission, the church at home will wither and die. Perhaps that's our trouble! This changing world has become a cut flower civilization without missionary rootage. Because it has failed to bear fruit in other cultures, thinking selfishly only of its own, it is withering and dying.

It comes as a shock to complacent Christianity today to realize that historians on the continent of Europe refer to our era as "the post Christian era." Christianity, they say, has had its day, its sun is setting beneath the horizon. There was a time in medieval history when the maps of Europe referred to Europe as Christendom. Christian life and public life

were one and the same because Christianity influenced every aspect of life so that the one could not be separated from the other. Europe and Christendom were one. Not so today! It's "the post Christian era." Our influence upon life is so shallow and superficial that the last thing we think of is the church; it's the extra after every other area of life has been provided for. Christ receives only the leftovers. We bear so little fruit that the average Christian tucks his church membership under the pew and forgets all about it until he returns to pick it up on the following Sabbath, much in the same way that the families of a former generation rolled up their napkins and placed them in the old fashioned napkin rings until they returned for the next meal.

When William Pitt heard of the battle of Austerlitz, he said to his companions with whom he was talking as he pointed to a map of Europe across the room, "You can roll up that map; we won't need it for another ten years." That's the type of world in which we live today. Our prewar maps are no good anymore. Colonial empires have tumbled and Communism spills out to the east and to the west, changing national boundaries. How desperately a changeless Christ needs a fruitbearing and not a superficial Christianity in this changing world; not a "post Christian era" but a "new day dawning."

A deadhead is hardly a very complimentary title for Christian men and women, but quite literally that's what most of us are. In the language of the railroad a deadhead is a railroad car which returns to its source empty. Railroads make money only by sending back each car to its source with full cargo. Deadhead runs are unfruitful expensive liabilities. This is also a Christian problem, the ability to reduce deadheads to a minimum. God sends us into this world laden with His gracious gifts—all the talents and blessings which He has bestowed upon us. But we deadhead, we fail to return to Him his due; we come so full of blessing, we return so empty, bearing so little fruit, penetrating only so superficially the world to which He sends us. The heroine of Raymond Holden's novel, *Believe the Heart,* says of life, "I have always thought of myself as something to give, not something to hold and be thrifty with." We bear fruit, not deadhead. On the grave of Christopher Chapman in Westminster Abbey there is this inscription, "What I gave I have, what I spent I had, what I kept I lost by not giving it away." This changing world needs fruit-bearing Christians who give, not hold, who spend, not keep; who penetrate in ecumenical mission, not withhold in selfish nationalism.

And for all this there is reward. "These things have I spoken unto you that my joy may be in you and that your joy may be full," this is Christ's legacy to us, the last will and testament of a Savior about to leave His disciples. "Bear fruit that my joy might be in you." He leaves to us His joy because we bear His fruit. They bore fruit in a world which insisted upon persecuting them for the fruit they bore; the result was not frustration and despair but the reward of serenity, peace, calm, joy with which they could bear that persecution.

If we bear that fruit, what an impact we would make upon a discouraged and despairing world! "Delight thyself in God," says the psalmist; the Gospel is good news; the ministry of Christ is like a wedding, there's nothing gloomy and dark about it, it's joy and peace, and if we do not know that joy and peace, it's because we do not bear the fruit we should. I am the vine, a changeless Christ. Ye are the branches sent to bear fruit for a changing world.

IN MEMORIAM

Mrs. W. T. Anderson, retired from Pakistan-India, died May 28, 1958

OUR NORTH AMERICAN NEIGHBORS

CONCERNS OF A CONTINENT

Edited by James W. Hoffman

Reviewed by Mae Lemon

WHEN EUROPEANS realized that a whole new world—composed of "two enormous continents and hundreds of lovely, verdant islands"—had been discovered by Christopher Columbus on that October day in 1492, many adventurous men and women hurried to this new land. Some, of course, came for conquest, others came to settle in a Promised Land. It is a significant fact that the New World was settled by Christian Europeans—a fact that "meant a sort of second chance for Christianity," writes James W. Hoffman in *Concerns of a Continent.*

This book is a survey and an appraisal of the implications in the answers to the question: "What use have we Christians made of our second chance—as far as North America is concerned?" Chapters of the book, each written by an outstanding authority in his area, concern the people of Alaska, Canada, the United States, Mexico, Hawaii, and the Caribbean area. Because many of the problems are common to all of these neighbors, every Christian should be concerned with what we as individuals are saying and doing, and what the Protestant Christian Church is saying and doing, to bring to all of our North American neighbors the knowledge and experience of life abundant in Christ Jesus.

ALASKA

Since its discovery in 1741 by Vitus Bering, Alaska has been called the "Great Land." For over 100 years it was ruled and exploited by Russia. In 1867 it was purchased by the United States. A series of Acts of Congress outlines the progressive development in the history of this "Great Land," among the latest being the signing of a provisional Constitution for Alaska, after a plebiscite in April 1956 showed Alaskans in favor of statehood by a two-to-one vote. The matter of statehood for Alaska was debated by the members of Congress and was a part of almost every news digest in recent weeks. Statehood was supported by Alaskan church bodies because "the caliber of Alaska's citizens warrants it and because of its strategic importance in world affairs." Finally it was granted the right to become the 49th state.

Alaska is becoming better known to stateside Americans, yet many people still think of it as a land of snow and reindeer and Eskimos. The truth is that in area it is the largest political entity under the American flag, and it has the fastest growing population. More and more the greater proportion of population is white stateside Americans and a correspondingly smaller proportion is made up of Indians of the southeast and the interior, the Eskimos of the Arctic, and the Aleuts of the Aleutian Island chain.

Concern for Alaska as a mission field was stimulated by a letter written by a soldier stationed at Fort Wrangell in the late 1870's telling of the desperate need for a Christian ministry among the Indians. The letter was given to Dr. Sheldon Jackson at the Presbyterian General Assembly. He had it published in Presbyterian publications and in the *Chicago Tribune.* Thousands were touched by the plea of the soldier, but Dr. Jackson was touched most deeply of all. He became one of three missionary pioneers who were to build the foundation for what today is a strong Alaskan church. The other two in the trio were Mrs. A. R. McFarland and Rev. S. Hall Young. The latter was

warned it was certain death to go to Alaska. He went as a young man, stayed, and lived to be more than 80 years of age.

Dr. Sheldon Jackson was a leader in the social, educational, economic, and spiritual development of Alaska for 23 years. He gave Alaska's people their first real school system; and, when he saw that the Eskimos were losing one of their basic sources of food supply by the indiscriminate slaughter of whales by the white men, he raised money to bring reindeer from Siberia. Herding reindeer has become one of the basic modern industries of the Eskimos.

The Presbyterian U.S.A., the Protestant Episcopal, the Methodist, and the American Baptist denominations have the oldest mission work in Alaska. Other denominations have had their own pioneer missionary heroes and are now working to make Alaska a Christian land. There are many problems confronting the church: 1. The mobile population makes it difficult to build a stable church program. 2. The increasing population calls for new or enlarged churches. 3. A major continuing problem is the poor health and the lack of economic opportunities among the Indians and the Eskimos. But when we think of the thriving churches, the schools, and the hospitals; the Baptist boat *Evangel* which plies the waters around Kodiak to bring religious services to fishing villages; the station wagon ministry of the Methodists on the Kenai Peninsula to lonely families and tiny churches in the mountains north of Seward; and the spiritual strength of young Alaskan Christians, there can be no doubt that this "Great Land" holds "promise as one of the future strongholds of a virile Protestantism."

CANADA

The international border between Canada and the United States, like the seam of a garment, unites two similar countries. Culturally, there are two Canadas, the French speaking and Roman Catholic, and the English speaking and Protestant Christian. Politically, Canada has unity as a loyal part of the British Commonwealth.

Canada's most important religious experience has been the church union of Congregationalists, Methodists, about two thirds of the Presbyterians, and many local congregations to form the United Church of Canada. Further willingness to cooperate is seen in the fact that 90 per cent of Canadian Protestants belong to churches that are members of the Canadian Council of Churches.

The concerns of these earnest Christians are largely social, moral, and educational. These are problems which are caused by postwar social and economic revolution occasioned by Canada's booming prosperity and the increasing number of immigrants —problems such as alcoholism, broken families, mental health, and outdated penal laws. Another concern is education. Where a population is expected to double in 30 years the school system must be a concern of both church and state. Most universities were started by churches and have retained an emphasis on Christian training. One of Canada's important contributions to the world is her large number of well educated ministers and missionaries.

A. C. Forrest of the *United Church Observer* writes, "There is a keen sense among Christians in Canada that man without God is nothing and that man's plans and work to accomplish good must be in keeping with His will."

MEXICO

In this land of contrasts there are extremes in climate, topography, people, culture, and language. Development has come through revolutions and civil wars and the country is still undergoing profound social, economic, and cultural change.

Some years ago, President Lazaro Cardenas was delivering the inaugural address for a new school. Pointing to the imposing Roman Catholic

Church on one side of the village square, he said, "In the past, you folks have been told your salvation is there." Then he turned, and pointing to the modest structure of the new school, he finished his sentence, "But I say to you now, your salvation can only be here."

Outstanding progress has been made in education since 1910 when 75 per cent of the population was illiterate. Laws banning the holding of property by religious corporations have limited the work the church would like to do.

Some of the present concerns of Protestant Christians—less than 2 per cent of the population—in Mexico are: 1. There is a serious lack of leadership. The training of Christian workers is ineffective and insufficient. 2. Churches are not self supporting, in most cases, due to low wages and living standards and also to the lack of stewardship education. 3. Attacks on the religious freedom of Evangelical groups by Roman Catholic fanatics often cause property damage and physical violence.

Although Protestants in Mexico are a minority group they wield an influence far out of proportion to their numerical strength. President Benito Juarez predicted 75 years ago, "On the development of Protestantism depends the future happiness and prosperity of my nation."

HAWAII

Although Hawaii is 2,000 miles from the mainland of North America, it became a part of our continent in 1900 when it was made a territory and its people became citizens of the United States.

Early Protestant Christian work in Hawaii is a thrilling story. In 1820 Congregational missionaries entered the islands and by 1840 had not only converted many thousands of persons but had been able to help establish a Constitution for the kingdom based on Christian principles.

Dr. Harley H. Zeigler speaks of Hawaii as a "cultural crossroads" where people from far places have brought the religions of the world—Buddhism, Shintoism, Confucianism, and others. Protestantism must compete with these non-Christian faiths which are deeply rooted in Hawaii's varied culture. There is also the problem of language, for many churches must have bilingual services; the problem of finding ways to persuade the young people who go to the mainland for education to return; the problem resulting from a changing ministry and the difficulties of understanding people of varied religious, cultural, and racial backgrounds. In this East-West crossroads Protestants exert a worthy influence, and they are challenged by the necessity for a vital and divinely guided witness for Christ.

THE CARIBBEAN AREA

The people who dwell on the islands which are "the stepping stones that link the Florida keys to South America" are, for the most part, descendants of the Spanish conquerors. Others are of British, French, Danish, Dutch, or West African descent.

Anglican missionaries first brought Protestant Christianity to the Caribbean area to minister to the spiritual needs of English speaking faithful. American churches became concerned with these southern neighbors during the latter half of the nineteenth century. Problems rooted in centuries of culture seemed overwhelming to these pioneers for Christ and puzzle present-day missionaries, too. Through experience they learned that the Gospel was not only a Word but a Way. Only after the people had learned to know the missionary *personally* did they pay attention to his message. In other words, the Word must become incarnate to be truly understood. There was the necessity to evaluate local customs, practices, and ideas in order to preach in love and understanding, not condemnation. Social practices in marriage and family life were, and are, difficult to understand and accept. There was a

(*Continued on Page* 730)

ALASKA — THE GREAT LAND

J. EARL JACKMAN

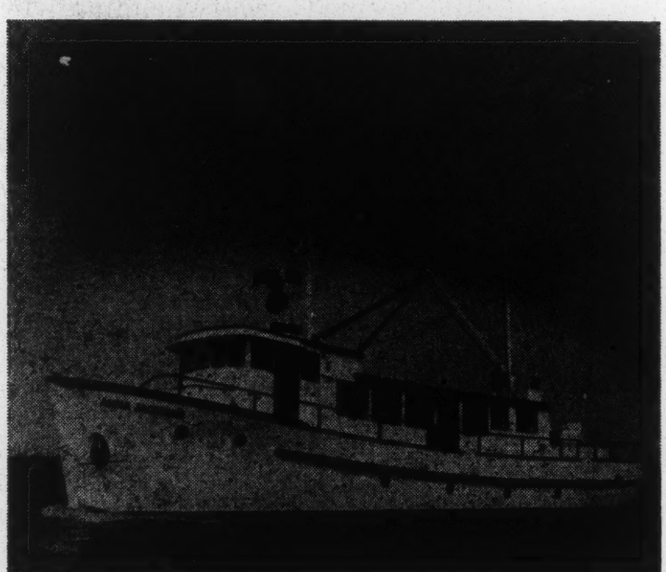
CHRISTIANITY FIRST touched Alaska when missionaries of the Congregational Church visited the far north territory briefly. It settled down to stay when the Russians occupied the land. The best known and best loved Russian priest was Father Venianimof, who went to the Aleutians in 1824.

The beginning of Protestant work stems back to the States, and to Presbyterian missionary Sheldon Jackson, whose conscience bothered him because the Church in the United States was doing nothing for the land which the United States purchased from Russia in 1867. Dr. Jackson's request to be sent to Alaska was denied by the Presbyterian Board of Home Missions, which later, in 1877, yielded to a request from an Army corporal in Alaska and dispatched Dr. Jackson and Amanda McFarland to Fort Wrangell to open work. Mrs. McFarland was left in Wrangell and Dr. Jackson returned to the States to solicit support for her from the women of the Presbyterian Church. Seeing the desperate need for education, Dr. Jackson organized several schools. He was named Alaska's first education agent. Then came S. Hall Young and others to start churches, schools, social centers, and hospitals.

Sheldon Jackson persuaded other denominations to cooperate with the Presbyterians in dividing the territory geographically to offer a Christion ministry to people in all areas. Through succeeding years the Presbyterians were allocated southeastern, central interior, and the Arctic Coast; the Episcopalians, the Yukon River Valley; the Methodists, Alaska Peninsula and Aleutian Islands, Kenai Peninsula, and Nome; the American Baptists, Kodiak, Afognak Islands, and Cordova; the Moravians, the Kuskokwim Valley; the Friends, Kotzebue Sound area; and the Mission Covenant Church, the Seward Peninsula and Norton Sound. Presbyterians, Episcopalians, Methodists, and others are serving in the major city areas.

Through the years the Presbyterians, as the pioneers, have had the largest and greatest variety of work. We now have 32 organized churches of which 5 are self-supporting; 85 mission and preaching points; a high

Dr. J. Earl Jackman is secretary of the Department of Work in Alaska, Board of National Missions, United Presbyterian Church in the U.S.A.



"The Anna Jackman," Alaskan mission boat recently added to United Presbyterian "navy." It is named for the wife of the writer of this article.

Photos by courtesy of Board of National Missions, United Presbyterian Church in the U.S.A.

Haines House children play ball on the lawn in front of Alaskan home for homeless children.

school and junior college (Sheldon Jackson Junior College at Sitka); a home for child care (Haines House at Haines); a radio station (KSEW at Sitka); a training and rehabilitation center for girls (Presbyterian Hospitality House in Fairbanks); and a ministry to the families of homesteaders and armed forces. To perform this ministry, we use automobile units, three boats, and a plane. Heroic missionaries use the channels of land, sea, and air to transmit the Gospel to all people, to lead them to accept Christ as Savior and Lord, and to live the Christian life. As Alaska expands in population, so our work needs to expand and grow.

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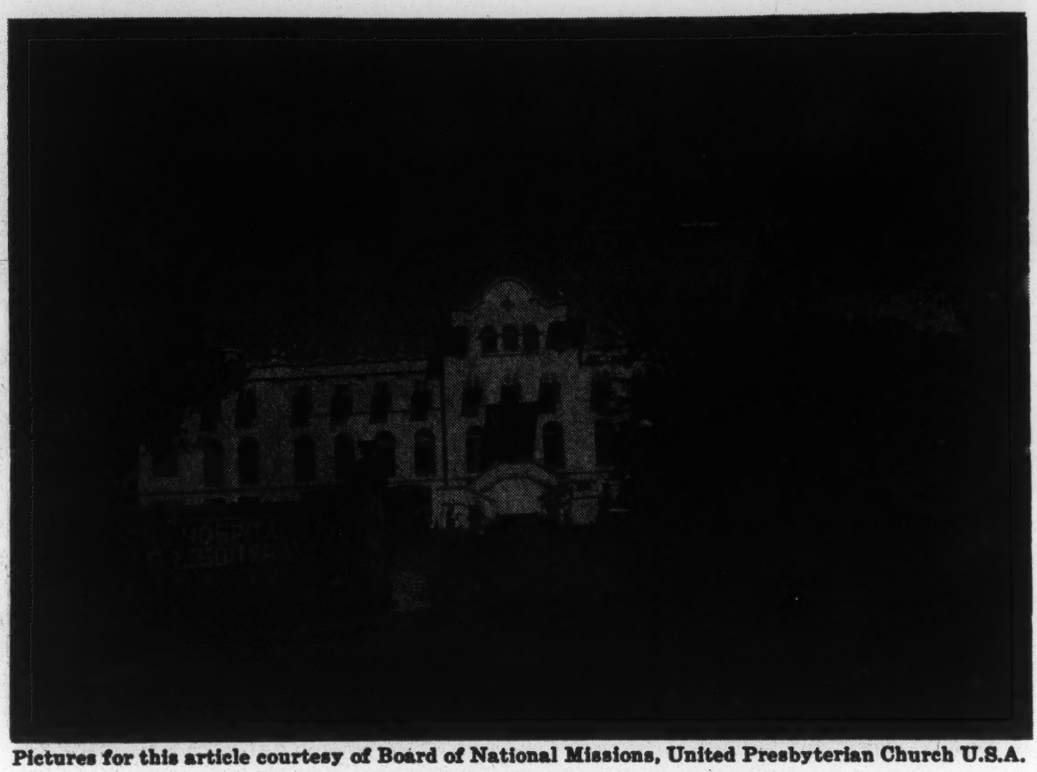


Pictures for this article courtesy of Board of National Missions, United Presbyterian Church U.S.A.

Presbyterian Hospital, San Juan, Puerto Rico

UNDER THREE FLAGS

BARNEY N. MORGAN

THE BOARD OF NATIONAL MISSIONS of the United Presbyterian Church in the U.S.A. operates under three flags in the West Indies. This fact gives to our work somewhat the characteristics of foreign as well as national missions. Organized Presbyterian work began in 1899 and has developed a well-rounded program which today includes almost all phases of mission work. While it has been church centered, educational and medical work have developed along with churches and many other ways have been found of expressing the Gospel in all its fullness.

Puerto Rico

For more than half a century Presbyterian Hospital has been one of the outstanding medical institutions of the Caribbean area. A few years ago it was transferred to a local board of trustees and became a community hospital with the provision that the Board of National Missions would continue the services of a chaplain. Dr. Angel Luis Seda, who had served both patients and nurses for many years, continues as chaplain. A new chapel and manse were dedicated in January 1958.

Marina Neighborhood House established in a slum district on the waterfront in Mayaguez in 1901 is the only institution of its kind on the island. It maintains a kindergarten, day school, milk station, day nursery, boys' and girls' clubs, and continues to serve a whole community. Its program is closely related to the church organized as a result of the work among the people of the area.

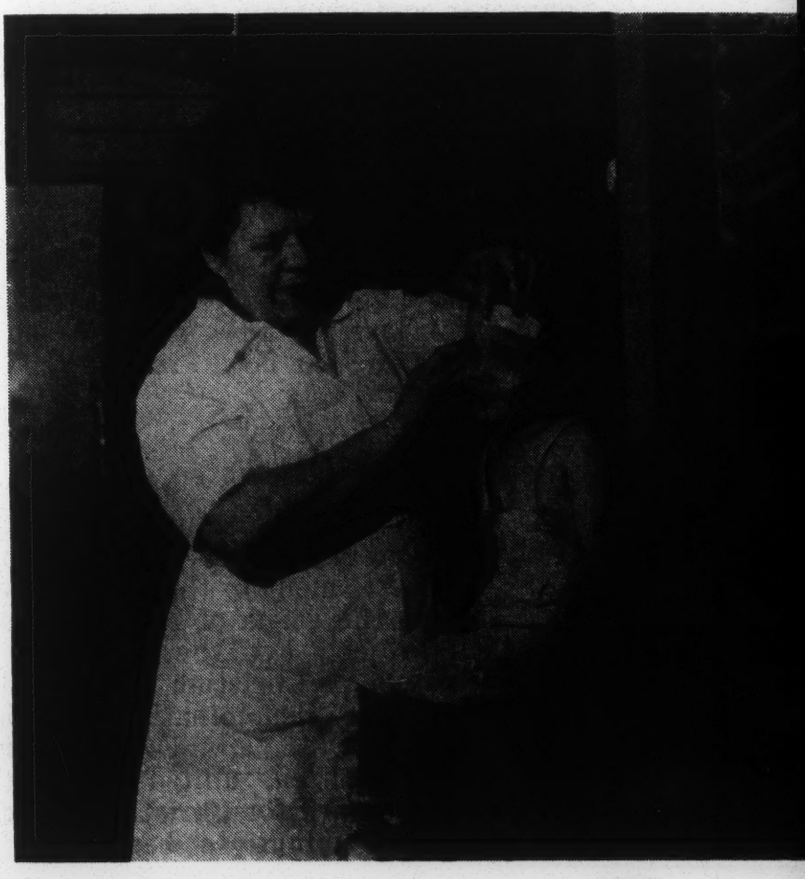
In 1912 Dr. J. W. Harris, a former Texas cowboy, organized a school for poor boys and girls on an old farm

Dr. Barney N. Morgan since 1949 has been secretary for the West Indies for the Board of National Missions of the Presbyterian Church U.S.A. Before that he lived in the West Indies for 20 years and taught in or superintended many of the institutions he writes about here.

on the outskirts of San German. As Polytechnic Institute it developed from a grade school into high school and then into a full-fledged four-year college. Two years ago its name was changed to Inter-American University. It is still the only four-year accredited Protestant college in the West Indies. Its contribution to the leadership of the island in education, the ministry, medicine, social service, business, and government service is almost unbelievable. Its enrollment of almost 1,100 includes students from the U.S.A., Virgin Islands, British Guiana, the Dominican Republic, and other countries in the area. A new department of religious education has recently been added and is preparing leaders in this field for several denominations. The Synod of New York of which the Presbytery of Puerto Rico is a part has designated Inter-American as a special project for support by its churches.

In 1919 the Evangelical Seminary of Puerto Rico was organized in Rio Piedras with Presbyterians, Disciples, Baptists, Methodists, Congregationalists, and Evangelical United Brethren cooperating in its support. Dr. James A. McAllister, a Presbyterian, served as its first president until his retirement in 1943. The Seminary has prepared most of the Puerto Rican ministers of the supporting denominations and also many from Cuba, the Dominican Republic, and a few from Colombia and Venezuela. A new building housing offices, library, classrooms, dining room, and chapel was dedicated Jan. 12, 1958. A new president, Rev. Thomas J. Liggett, took office last August and has proved to be an excellent choice.

In 1946 El Guacio, a rural project, was established near San Sebastian. The chief feature of the project is the staff, only four of which are paid. All the rest are volunteers—college graduates for the most part—who serve for two years for an allowance of $10 per month. The program embraces agriculture with a fine dairy herd, registered hogs, chickens, and rabbits. A bamboo factory and sew-



Mrs. Antonia Pabon, school nurse, puts a bandage on Luisito Justiniano's head at La Marina Neighborhood House, Mayaguez, Puerto Rico.

The project of raising 4-H Club chickens at El Guacio, Puerto Rico, teaches these boys modern poultry techniques which may help their whole families to a better living standard.

ing cooperation provide work for both men and women. A kindergarten, a government day school meeting in buildings of the project, a daily medical clinic, 4-H clubs, social and religious activities serve the whole community. Conference grounds of the Presbytery are located on the project. A new building for administration, dining room, and auditorium is being built by volunteer young people from the churches and students from the States who serve for about six weeks this summer.

The outstanding feature of Presbyterian work in Puerto Rico is that since 1928 both ministers and superintendents have been national. In addition many Presbyterians hold high positions in government, business, education, and other professions. The Secretary of Justice of the Commonwealth of Puerto Rico is a Presbyterian minister.

Dominican Republic

The Dominican Republic, known as "The Land Columbus Loved," was the first white settlement in the new world. It is also the scene of a pioneer mission project. For the first time in the history of Christian missions three major denominations, Presbyterian, Methodist, and Evangelical United Brethren, united in 1920 to form the Board for Christian Work in Santo Domingo to begin work on a truly interdenominational basis—Christian unity in action. Its program was fourfold—evangelistic, resulting in the establishing of the Dominican Evangelical Church, medical, educational, and social work. From 1921 to 1955 Hospital Internacional not only served thousands of sick folks but established the first school of nursing in the Republic in 1922. More than 150 nurses were trained and many today are serving in government and private hospitals and in public health. Since closing the hospital the mission has maintained a clinic for the poor in the Barahona district.

There are seven schools, the largest of which, the Barney N. Morgan School in Barahona, has an enrollment of about 450 students. The school and church are together. Beautiful new buildings for both were dedicated in September 1957. The former Hospital Internacional building in Ciudad Trujillo, the capital, will be used as headquarters and for a full-fledged school which will open in September 1958 as Central Evangelical School.

One of the outstanding features of the program in the Dominican Republic is Libreria Dominicana, the finest bookstore in the country. It is far more than a bookstore. It is a publishing house, an intellectual and community center for the whole country. Through lectures, musicals,

drama, reading rooms, it reaches thousands who otherwise would not feel the influence of the Evangelical Church. The manager, Julio D. Postigo, a salesman for God, is an outstanding evangelical who has developed not only a self-supporting institution but one which has built its own building, developed its publishing house, and has given through the years around $4,000 annually toward the general work of the mission.

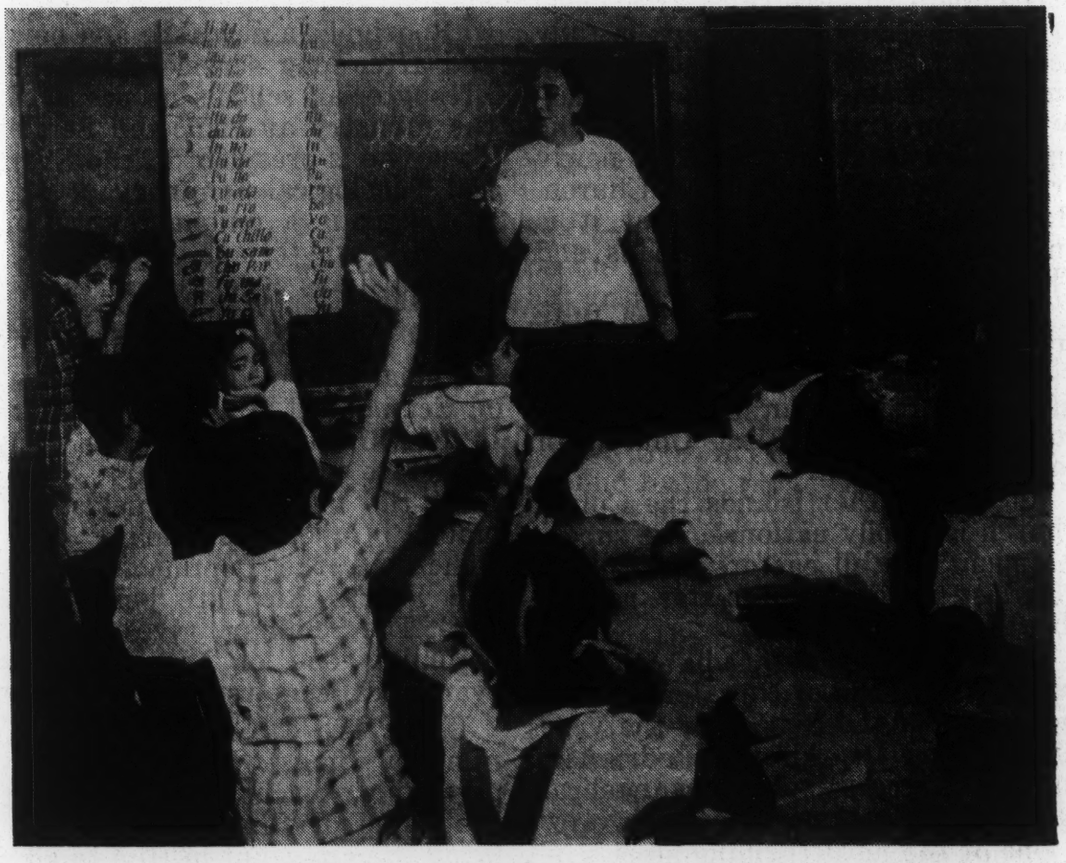
National leadership is the dominant feature. Only one American, the field superintendent, is on the staff. There are two Cuban pastors but they too are a product of the national church in the neighboring island.

Cuba

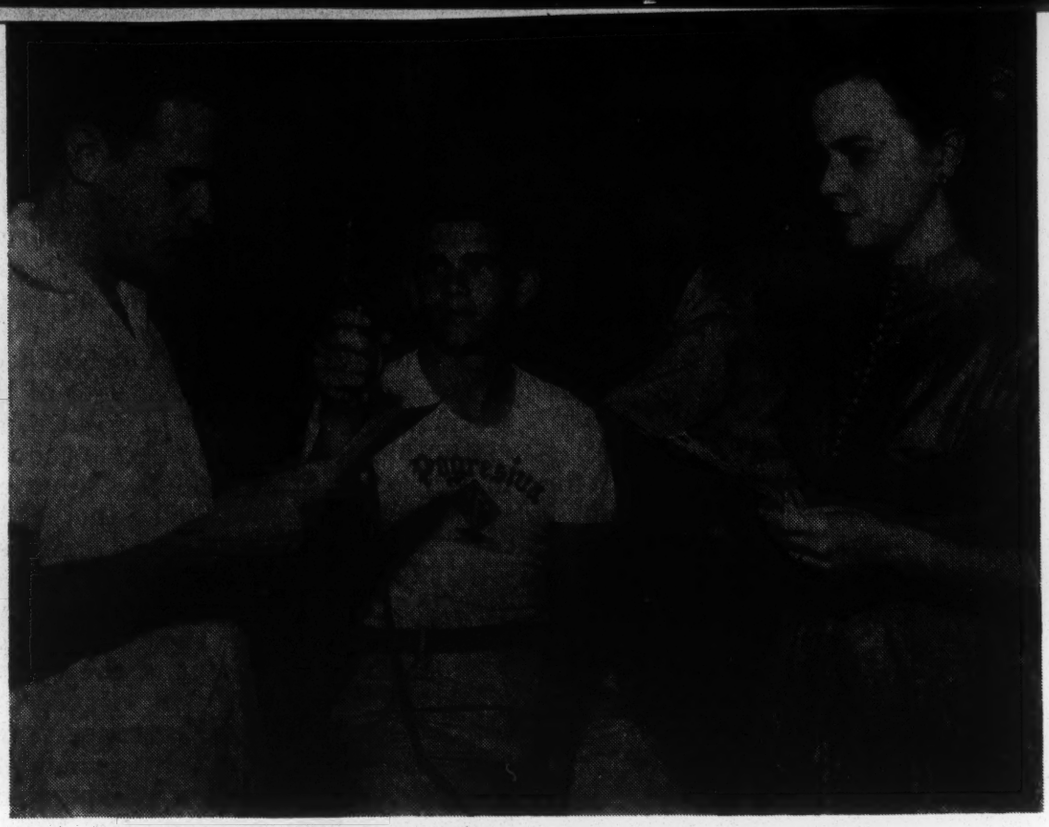
Presbyterian work in Cuba began at the turn of the century when the country won its freedom from Spain. The Presbyterian Church in the U.S., the Disciples, and the Congregationalists had work in the early years but all of these Churches transferred their work to the Presbyterian Church in the U.S.A. about 40 years ago.

The educational program has been one of the outstanding features of the work. The Department of Educational and Medical Work operates schools in Cardenas, Cabaiguan, Caibarien, Encrucijada, Guines, and Sancti Spiritus. The central school, La Progresiva at Cardenas, has an enrollment of around 1,900 from first grade through a little more than the U. S. high school—five years beyond the eighth grade. It grants the A.B. degree Cuban style, which gives entrance to the University. All teachers, principals, and the superintendent of the Presbyterian school system, Dr. Emilio Rodriguez, are Cubans, with the exception of three American teachers of English.

In addition to the Board-supported schools, local churches have devel-



Children learn to read and write at the Barahona School in the Dominican Republic. Mrs. Reina, school founder, is teacher.



Students learn microphone technique while making a tape recording at La Progresiva, Cardenas, Cuba

oped schools in Perico, Calabazar de Sagua, Taguasco, San Nicolas, Guanabacoa, and two in Havana. The school of Luyano Church in Havana is fully accredited, wholly self-supporting, and in addition contributes generously to the program of the church. The enrollment is about 230. The newly organized school in the First Church, Havana, is distinctive in that it is an integrated school of Cubans and Chinese.

Since 1923 there has been a fully organized Chinese Church in Havana —the only such evangelical church in the island. It meets in its own church building adjoining First Church in downtown Havana.

As in the other islands the Cuban Church is wholly national. The superintendent and all pastors are Cuban. The last American minister retired about 15 years ago.

The Presbytery of Cuba forms a part of the Synod of New Jersey. The moderator of the Synod for the year 1956-57 was Dr. Alfonso Rodriguez, one of the really great evangelical leaders in Latin America.

One of the most thrilling stories of modern missions is "The Healing of Alfonso," who as a boy lost his face and lips through gangrene which developed after an accident. Modern surgery and faith in God gave Alfonso Rodriguez a new face and new lips and after long service as teacher in Presbyterian schools he prepared for the ministry at Princeton Seminary. Today he is president of the Evangelical Theological Seminary at Matanzas. This is a unique institution in which Presbyterians, Methodists, and Episcopalians cooperate in the training of men for the ministry and women for Christian Education. Both the National Board and the Commission on Ecumenical Mission and Relations of our United Presbyterian Church cooperate in the Seminary. Students from the Presbyterian fields in Colombia, Chile, Guatemala, Mexico, Venezuela, the Dominican Republic, and Puerto Rico are being trained here. The Seminary gives promise of becoming one of the really great evangelical centers in Latin America.

Under the U.S.A., Cuban, and Dominican flags Presbyterians are preaching, teaching, and healing in the name of Christ and helping to bring life abundant in Him to all who will hear and heed the Gospel in all its fullness.

Philip Gendreau, N.Y.

Crowds in the Portales market in the old section of Mexico City.

A VISIT TO MEXICO

GERTRUDE S. NYCE

HAVE YOU EVER HAD a wealthy neighbor who seemed to have everything to do with as he pleased while you had to struggle to accomplish what you did? That is in a way the relationship between Mexico and the United States from the Mexican viewpoint.

This past winter I had the privilege of traveling in Mexico with an International Fellowship Team. We were visiting the Presbyterian Church women and we had a warm welcome each place we went. Though we were women going to women, the men were also present eager to hear of our various countries. Mrs. Afifie Debaghie from Lebanon thrilled the people as she talked of her home from which she can see Mount Hermon. These people had dreamed of the Holy Land but had never before met a woman who could tell them of intimate things and it meant so much. Mrs. Rosario Atienza came to them from the Philippines which is a country that had known a similar historical background to theirs, as they were under the rule of Spain and so there was a certain kinship. Mrs. Sun Ae Chou came from a Korea which had known suffering and so had a special message of the power of the Christian Gospel to overcome it all. There was disappointment when it was learned that Mrs. Manorama Chopade of India was really not arriving, but they very graciously accepted a fraternal worker in her place and through her felt a kinship with the Indian church.

We found women who are eager to serve in their churches and who

Miss Gertrude S. Nyce, formerly a fraternal worker in Pakistan, is associate secretary of the Division of Ecumenical Personnel of the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U.S.A.

are doing a great deal. In Mexico there is a consciousness of the mission of the church and the responsibility for sharing the wonderful message they have.

Church buildings were becoming too small and had to be enlarged. In many places this was done by building around the present church. As soon as the new walls and roof were up the old church could be removed and the inside of the larger church completed. Each city church felt a sense of mission and so there were teams going out to the surrounding areas and gradually a mission would be established.

Before going to Mexico I had friends who had visited there as tourists remark, "Why, there is no Protestant church there. I asked the guide and he couldn't show me any." On Sunday in Mexico City we visited five churches while they were having services or Sunday School. The largest one had a thousand people worshipping there regularly. While we were at the mission of one of the larger city churches which was on the outskirts of town, the people begged us to go just a little farther out with them to see the mission they had started. The warmth of fellowship in these churches was real.

Mexico is a very rapidly growing country. Factories are causing the growth of many small cities which did not exist before. There is a real need for the development of leadership in the church for these places, but we were glad to find in a number of churches where there was no pastor that a layman was carrying on and a young man from the congregation was in the seminary preparing for the ministry.

This sounds as though all is easy. But there are many difficulties for the Evangelical church in a country where a so-called Christian religion has been superimposed on tribal religions and often at the point of the sword. The history of Mexico makes one wonder why any have come to Christ. But it shows the power of love which can conquer all things.

Near the end of our trip we were in the home of an active church family. Very little English was spoken and we understand very little Spanish. However, after breakfast and a period of halting conversation we gathered around the piano and started to sing some of the great hymns of the church. There was a oneness which is indescribable as we each sang in his own tongue closing with *Amen* in unison. God can draw us together in prayer and praise no matter what our backgrounds if we allow Him to speak through us.

CONVENTION ROLL

(*Continued from Page* 696)

STEUBENVILLE
Mrs. Maxine Clark
Mrs. Lawrence Fleming
Mrs. E. O. Hill
Mrs. Robert Tanguay

TENNESSEE
Mrs. Darthora Anderson

UNCOMPAHGRE
Mrs. Forest Bates

VERMONT
Mrs. Wesley McLam

WESTMORELAND
Mrs. W. B. Carson
Mrs. Maude Cassel
Mrs. J. C. Challener
Mrs. Millard Fassett
Mrs. Alice Graham
Mrs. Clymer Kistler
Mrs. Elmer Miller
Mrs. June Nystrom
Mrs. Kenneth Weber

WHEELING
Mrs. Jonn F. Gray
Mrs. Eduard Hanna
Mrs. Ethel Clark Lewis
Mrs. J. E. McCutcheon

WISCONSIN
Mrs. Earl J. Baird
Mrs. Thomas B. Ramsay

XENIA
Mrs. Jesse Evans
Mrs. William I. Graham
Mrs. Curtis Merryman
Mrs. Dale Newton
Mrs. August Rehe

The Teens

MRS. JOHN E. WUNDERLEY, Secretary, 805 Willman Ave., East McKeesport, Pa.

August Suggestions

A "DO IT YOURSELF" LIST

SPONSORS: "DO IT YOURSELF" and it's sure to be done! Do see that the Teen-Age missionary group to which you have committed your service is ready to progress into the fall program. Strive for advancement in the contributions asked from Teen societies. Help the Teens train for leadership and develop interest in the cause of missions.

OFFICERS: Calling *all* officers!

Presidents, secretaries, and treasurers! "DO IT YOURSELF" to see that the duties of *your* office are effectively carried out. Be ready to serve with new vigor. Have your first fall meeting "come to order" with a "ticking" of all the officers!

THANK OFFERING SECRETARIES: Plan and order Thank Offering material well in advance of the ingathering time. Plan unique ways of presenting Thank Offering thoughts at each meeting. "DO IT YOURSELF"—it is your *important* service.

PRAYER GROUP SECRETARIES: Be very conscious that all of the missionaries ask for and depend upon our faithfulness in prayer. Pray earnestly that the Gospel be spread throughout the world through the guidance of the Holy Spirit and that lives may be saved. "DO IT YOURSELF" and others are sure to follow. Do see that the *Prayer Cycle* is faithfully used in your meetings.

Teen-Age Mission Study Books for Fall Planning

THE MIDDLE EAST

Multitudes in the Valley—Denis Baly (paper $2.25; cloth $5.00)

Senior High

Caught in the Middle—Glora M. Wysner (paper $1.50; cloth $2.95)
Guide—65¢

Junior High

Pearls Are Made—Ann M. Harrison (paper $1.50; cloth $2.95)
Guide — Junior Highs and Bible Lands Today—Desjardins ($1.00)

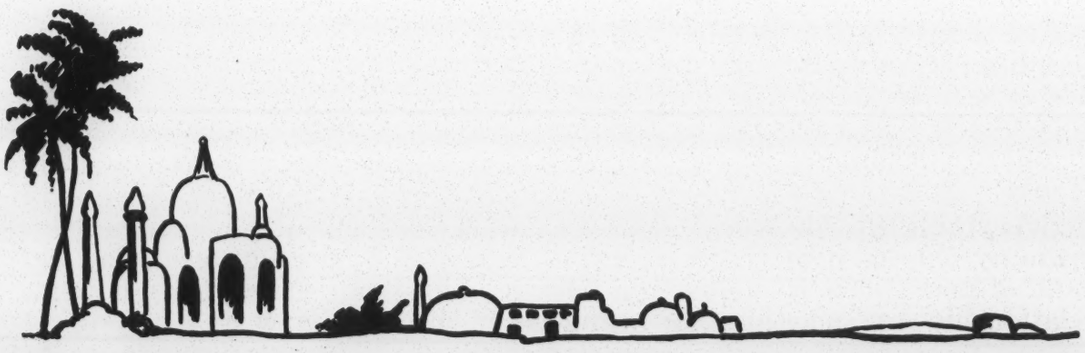
OUR NORTH AMERICAN NEIGHBORS

Senior High

WHAT—Concerns North American Youth?—Sarah S. Parrott—75¢
Youth Guide—65¢

Junior High

Always An Answer—Alice Hudson Lewis (paper only, $1.50)
Youth Guide—65¢



SEPTEMBER SUGGESTIONS

THEME FOR THE YEAR:
"The Changeless Christ for a Changing World"

SEPTEMBER DEVOTIONAL THEME: "I Am the True Vine"

Scripture: John 15:1-9

In the Upper Room the disciples were overwhelmed with sorrow at the separation that was coming. Jesus comforted them with the promise that, by the Holy Spirit, He would still be with them. Then, as they left the room and set out for Gethsemane, He went on to make clear to them the glorious fact that, though He would be unseen, still they would be as close to Him as branches to the vine, drawing all their supplies of spiritual vitality from Him.

Then Christ used the vine and its branches to illustrate another important truth. Let us take comfort from the thought of our union with Him: but let us remember always that the union was established for a great divine purpose. It was to make us *"fruitful."* He who draws his life from the Savior will develop into a certain sort of person and will do God's work in the world. Christian character and Christian service —these are the two results of a true union with Christ, just as a luscious cluster of grapes is the result of the branch's true union with the vine on which it hangs.

As the gardener trims back the shoots on a living branch, so does God trim back and shape and cultivate the character of the Christian, to make him a better servant.

The secret of a genuine Christian life is Christ Himself! The measure of our trust in Him, our obedience to His will, our clinging to Him in all circumstances, is the measure of our "fruitfulness."

Everything in this world, whether made by the hand of God or by the hand of man, takes its value from its relationship to something or someone. Likewise, you and I will miss the purpose for which we have been made, we will fail to accomplish the thing which God expects of us, unless we relate all our tasks, desires, abilities, and possessions to Jesus Christ. "Apart from me," He says, "ye can do nothing."

The most important question in the life of every Teen-Ager is just this—is your life attached to Christ? Are you living in Him? Do you really read the New Testament, the story of what He did and what He said? Do you really talk with Him in prayer? Is His Spirit guiding you in your life and conduct from day to day?

HIS BLESSED TOUCH

Dear Savior, draw Thou near to us;
Touch Thou our eyes to see,
Our ears to hear Thy loving voice,
Our lips to honor Thee.

Touch Thou our hands to work for Thee,
Our feet to walk Thy way;
But, best of all, touch Thou our hearts
To love Thee day by day.

Then shall we serve Thee as we ought,
As branches in the Vine
To bear the *fruit* that pleases Thee,
And prove that we are Thine.

(Poem by W. M. Czamanske used by permission from *The Sunday School Times*.)

Prayer Cycle: 10th Day, and Our North American Neighbors.

PROGRAM PLANNING

This month we are studying "OUR NORTH AMERICAN NEIGHBORS." As a new United Presbyterian Church we find ourselves taking the Gospel message to Alaska, Mexico, and the Caribbean. If you choose to concentrate this month's study on Alaska perhaps you will want to learn some Alaskan terminology which is familiar to the missionaries working there. Below is a completion game on important everyday terms used in this territory. See how many you already know and be willing to

learn the ones that are unfamiliar to you.

1. A tenderfoot or "greenhorn" in Alaska is called a .....
2. An Eskimo's heavy coat with a hood is called a .....
3. A small sealskin boat is called a .....
4. In one of the unwritten languages of the Eskimo ..... means "thank you."
5. A person who has spent a winter in the Yukon Basin and has seen the ice go out in the spring is called a .....
6. A level plain of frozen ground is called a .....
7. Warm sealskin boots are called .....
8. An ..... is a skin boat large enough for a whole family.
9. The strong cold wind of the Aleutian Islands is called .....
10. Eskimos call whale meat .... and the polar bear.....

ANSWERS

1. Cheechako
2. Parka
3. Kayak
4. Koyana
5. Sourdough
6. Tundra
7. Mukluks
8. Oominak
9. Williwaws
10. Muktuk and mannook

(Above completion game and information taken from *Tell* mission magazine for girls. Completion game arranged by Floyce Moon and used by permission.)

FACTS CONCERNING ALASKA

ALASKA is one-fifth the size of the United States and twice the size of Texas.

ALASKA voted for statehood in 1956 but was granted it only a few weeks ago.

ALASKA was purchased by the United States from Russia in 1867. We paid about two cents an acre for it or a total of $7,200,000. Many people thought it was a foolish waste of money; they called it "Seward's Folly" for the man who urged its purchase. It has paid for itself more than 500 times already in fish, fur, gold, copper, etc., yielding more than four billion dollars. It has been called "Uncle Sam's Attic" and it certainly has some treasures stored there.

ALASKA's temperature ranges from 100 degrees above to 70 degrees below zero.

ALASKA is not all a land of ice and snow. There are spots of green paradise. The flower gardens are beautiful in Anchorage. Colorful fireweed literally covers many of the hillsides. The Alaska flower is the blue forget-me-not. Many fine vegetables are grown there. Crops do well during the brief growing season for they like the continuous sunshine.

ALASKA is really the land of the midnight sun. It is quite possible to read outside at 11:30 P.M. in summer.

ALASKA's winters are dark and long.

ALASKA's population is about 200,000. There are about 30,000 Eskimos and Indians. There are more than 5,000 Aleuts whose physical features are similar to those of the Eskimo but they speak different languages and have different customs. There are many military people, too. Many of the other citizens are people from "outside," as Alaskans speak of the United States or anywhere other than "inside" Alaska.

NEEDS OF ALASKA

More churches and the spreading of the Gospel message are needed. Only one out of 20 in Alaska is a Christian.

Many natives worship gods in the form of nature. There is much superstition and witchcraft. A few medicine men still practice their ancient arts and customs. Most of the natives are satisfied with a religion that does not demand much of them!

There is need for Sunday observance. The native people worked seven days a week until the missionaries came. Their struggle to exist was so great that each waking moment of each day was used in securing food and other necessities. It is still very difficult for the Christian natives to break away from this habit. They need good examples of Christianity before them day by day. Many of the Alaskan citizens left their religion back home and took a long spiritual detour! One missionary has said that one of the greatest hindrances to the work is the "spineless, sinful lives of modern Christians."

Health is a great need. Missionaries must keep themselves well and strong if they are to serve in this arctic country. "Flu bugs" are present there and much tuberculosis is known among the natives. Poor diet and liquor have made them susceptible. Saloons are much more prominent than churches!

ANCHORAGE, FAIRBANKS, ST. LAWRENCE ISLAND, SITKA, JUNEAU, KETCHIKAN, HAINES speak of several of the many places in Alaska our mission work will be taking us in the new United Presbyterian Church. Space does not permit the listing of all the stations this time.

CONCERNS OF A CONTINENT

(*Continued from Page* 717)

strange, invisible wall of superstition and fear surrounding the people. Until the Gospel message is accepted and understood completely, many hold to hidden charms and amulets—"just in case," as one old woman confessed.

There are now bright new horizons in the Caribbean area due to a church-wide program which includes cooperatives, health clinics, agricultural schools, rural-and-urban-life centers, modern communication, and more and better schools.

"What use h a v e we Christians made of our *second chance*—here in North America?" We have learned of the "glorious things that God hath wrought" through missionaries and through the church, and we rejoice that in every area of this continent religious freedom prevails. On the other hand, we have seen that the divisions of the church, caused by denominationalism, national boundaries, languages, and cultures, hamper the progress of the Protestant cause for Christ.

The answer must be given by every Christian through fervent, continuing devotion to the establishment of the Kingdom of God on e a r t h, because "our mission to the potential Christians of the North American area is not an optional campaign of good will or sound policy or neighborliness. It is our response to a command from our Lord. The people of Mexico, Hawaii, Canada, Alaska, and the Caribbean islands are people like ourselves. Like ourselves, they need the forgiveness, the release and renewal, and the promise of eternal life transmitted from God to men in the gospel of Jesus Christ."

Literature Department

MRS. JAMES T. VORHIS, Secretary
209 Ninth St., Pittsburgh 22, Pa.
Phone AT 1-3818

WHAT AND WHERE

We still have a small amount of mission material in our office which we would like to get into the hands of those who will use it. We will send this material *free* for postage. Order soon what you can use and send us the postage when you receive the package. Included are *Epic of Egypt, Witnessing in the Punjab,* some leaflets from foreign fields, *The Story of Prairie Mission, Miller's Ferry, Kit and Kat* (a game), a few Junior packets on Upper Nile, Indian Americans, Punjab, and Ethiopia, a few Teen packets, and a few plays for various ages.

New program materials will not be handled by this office. Learn the address of your nearest Presbyterian Distribution Service:

156 Fifth Ave.,
New York 10, N.Y.

416 South Franklin St.,
Chicago 7, Ill.

234 McAllister St.,
San Francisco 2, Calif.

PROGRAM HELPS

AUGUST—*NEVER CHANGING VALUES*

1. "Worship the Lord." Additional material may be found in these leaflets: *A Spiritual Check-up, They Pray and Read the Bible, Worthwhile Ways of Reading the Bible, Lord Teach Us to Pray*—each 1¢. A valuable small booklet is *A Technique for the Quiet Hour*—5¢.

2. "Freely Give." *Thanksgiving or Merchandising, Omitting the Third Stanza, Don't Miss the Point, My Money, Window on the World*—1¢ each.

(There are just a small number of each of these available. Please give first and second choice when ordering.)

3. "In Everything Give Thanks." See the list of Thank Offering material mailed to each local Thank Offering Secretary.

SEPTEMBER—*OUR NORTH AMERICAN NEIGHBORS*

Consult *Tools for Missionary Education,* a booklet mailed in July to all society presidents. Three or five people might discuss the material in MISSIONARY HORIZONS, supplemented by additional information from the chapters of the study book, *Concerns of a Continent* by James Hoffman (cloth $2.95; paper $1.50), or from *This Is North America* by Doris Darnell (paper 60¢). Have someone sum up the discussion by showing the similarity of these concerns to our own in the United States.

For variety this same material might be given as a radio news report with a speaker from each country. A story hour would be interesting, using stories from *The Shadows They Cast* by Janette T. Harrington (cloth $2.95; paper $1.50). You might have as response to roll call a religious news item from one of our neighbors. The three books mentioned above will be on the 1959 Reading Course list and may be secured from the United Presbyterian Book Store, 209 Ninth Street, Pittsburgh 22 Pa.

OCTOBER-NOVEMBER—*THE MIDDLE EAST*

If your church is planning a Family Night or School of Missions to study the Middle East be sure your

(*Continued on Inside Back Cover*)

The Juniors

MRS. ORVILLE L. KUHN, Secretary
1582 Woodbine St., Pittsburgh 1, Pa.

STUDY MATERIALS

"Our North American Neighbors" is the theme for study this fall. The following materials are suggested to help you with your study.

Grades 1-3

Leo of Alaska by Edith Agnew is the story of Leo and his life in a church home. Paper, $1.50

A Primary Teacher's Guide on Alaska by Mattie Lula Cooper. Ten complete session plans and activities. 65¢

Mingo of the Merry-Go-Round by Alice Geer Kelsey. Story of a Puerto Rican boy. 90¢

Mateo of Mexico by Ella Huff Kepple. Mateo has adventures in the country and city. Paper, $1.50

A Primary Teacher's Guide on Mexico by Juanita Purvis. Plans for ten sessions. 65¢

Wishes Come True by Jeannette Perkins Brown. Four stories of Puerto Rican children. 90¢

Grades 4-6

Ten Pairs of Shoes by Mae Hurley Ashworth. Ten short stories about children in the United States and Canada. Paper, $1.50

A Junior Teacher's Guide on Christian Concerns of North American Neighbors by Nina Millen. Ten sessions with background material. 65¢

Flaco by Dorothy Westlake Andrews. Flaco, his brother Pedro, and their friends in Mexico. Paper, $1.50

A Junior Teacher's Guide on Mexico by Dorothy Westlake Andrews. Suggestions for ten complete sessions. 65¢

Kindergarten

Manuel: a Little Boy of Mexico by Jeanette Perkins Brown.

Rosita: a Little Girl of Puerto Rico by Jeanette Perkins Brown. Each, 85¢

Little Playmate Set I—four-color picture storybooks

Keiko's Birthday by Jeanette Perkins Brown (different races)

Ronnie's Wish by Jeanette Perkins Brown (Negro)

Nezbah's Lamb by Edith J. Agnew (Indian American)

Per set, paper, $2.00

Leaders' Helps

Picture Albums

World Friends: Mexicans. $1.25

World Friends: Spreading the Gospel. $1.25

Each album has 15 large pictures with text suitable for primary and junior children.

Picture maps. 38 by 50 inches. Each, $1.00
North America
Mexico
Alaska

A Filmstrip

Our World of Happy Differences. Gay cartoon pictures which help children to appreciate variety in people and things. 62 frames, reading script. $5.00

PLEASE REMEMBER to order the books of your choice from Westminster Book Store of Pittsburgh, 209 Ninth Street, Pittsburgh 22, Pa.

Order the filmstrip from Religious Film Libraries, 209 Ninth Street, Pittsburgh 22, Pa.

TRIBUTES

Mrs. Roberta Frassato

The Women's Missionary Society of the Swanwick United Presbyterian Church, Swanwick, Ill., wishes to pay loving tribute to the memory of Mrs. Roberta Frassato who was called to her heavenly home on Apr. 5, 1958. We realize that we have lost a sincere Christian from our midst, and a true friend to all of us.

"We shall meet, but we shall miss her;
There will be one vacant chair."

But we rejoice in her immortality and in her freedom from earthly woes.

"She being dead yet speaketh."

We extend our sincere sympathy to her family.

The Committee

Mrs. Lee Johnston

The Ray Huffman Missionary Society of the Cochranton, Pa., United Presbyterian Church wishes to pay loving tribute to the memory of Mrs. Eva Johnston who passed away May 12, 1958. She was an active member of the church and missionary society as long as her health would permit.

The Society

Mrs. Bessie Chase

The Women's Missionary Society of First United Presbyterian Church, Wichita, Kan., wishes to pay loving tribute to the memory of Mrs. Bessie Chase who passed away Apr. 6, 1958.

She was an inspiration to all who knew her, and her cheery smile and willing spirit will long be remembered. We will always be thankful for the example of her life, and what it meant to all of us.

She was devoted to the cause of missions and personally supported two hospitals in Southeast China for many years. She was a charter member of the Sibbits WCTU.

We will miss her but rejoice that she is now with her loved ones and with her Lord.

The Committee

Mrs. George A. Yahn

The Louise Scott Missionary Society of the New Wilmington, Pa., United Presbyterian Church wishes to pay loving tribute to the memory of Mrs. George A. Yahn, who was called to her heavenly home May 31, 1958.

She was faithful to her Sabbath School class, the missionary society and the WCTU.

We mourn the loss of this true friend, but the memory of her faith and untiring efforts in working for God's Kingdom will live forever in the hearts of those who knew her.

We commend her loved ones to the care of our Lord, whom she loved and served.

Mrs. Floyd Hoon
Mrs. W. C. Brownlee

Mrs. L. Olive Kerr

We, the members of the Missionary Society of the Mars, Pa., United Presbyterian Church, wish to pay loving tribute to the memory of Mrs. L. Olive Kerr who was called to her reward on May 14, 1958.

God in his infinite wisdom has seen fit to remove one of our faithful members. We have sustained a great loss but we bow in humble submission to His will for He doeth all things well.

We cherish the memory of her devoted service and outstanding example of cheerfulness.

She was a member of the WCTU.

As a society we extend our loving sympathy to her son, T. Edward Kerr, Jr., and his family, and to her sisters and brothers.

Committee
J. Florence Barr
Mrs. Edith Fisher
Mrs. Ella Perry

Miss Jean Storey Campbell

The Flora Jameson Missionary Society of the Fairview United Presbyterian Church wishes to pay tribute of respect to the life and Christian service of Miss Jean Storey Campbell, who was called to her heavenly home May 13, 1958.

Miss Campbell served in Egypt as a missionary for several years before coming to make her home with her sister, Mrs. R. A. Stroup. She was a member of the Portersville, Pa., United Presbyterian Church and a faithful member of the Flora Jameson Missionary Society of the Fairview Church. She kept up her interest in the mission work of our church by her frequent correspondence with the servants of Christ in many fields. She will be remembered in our society for her faithful attendance and her willingness to serve. In our congregation her memory will be cherished by families whose sons have been in military service with whom she corresponded.

We extend our sympathy to those near and dear to her and commend them to the care of Him whom she loved and served.

May her reliance on prayer and her abiding faith in her Master be an inspiration to those who remain.

Mrs. Nettie Woodburn

The Women's Missionary Society of the United Presbyterian Church of Claysville, Pa., wishes to pay loving tribute to the memory of Mrs. Nettie Woodburn who was called to be with her Lord on Apr. 21, 1958.

Her Christian faith, her love for His Word and the work of His Kingdom make us glad to know that "Blessed are the dead who die in the Lord."

The Committee

MISSIONARIES UNDER
COMMISSION ON ECUMENICAL MISSION AND RELATIONS
United Presbyterian Church in the United States of America
156 Fifth Avenue, New York 10, New York

(Formerly under Board of Foreign Missions, United Presbyterian Church of North America)

% American Mission should be added to each foreign address

EGYPT

Allen, Mr. and Mrs. Judson W., 1950—Box 1422, Cairo
Armstrong, Mrs. Helen R., 1957—Box 1422, Cairo
Bailey, Dr. and Mrs. Ewing M., 1926—3 Sharia El Mahalla, Heliopolis
Bailey, Rev. and Mrs. Kenneth E., 1955—21 Sharia Adly Yakin, Minia
Baker, Mrs. Sara E., 1950—Assiut
Brownlee, Miss Helen R., R.N., 1931—Assiut
Clark, Dr. and Mrs. Roy, 1955—Box 65, Tanta
Cooke, Miss Mildred M., R.N., 1954—Assiut
Dawson, Miss Mary Frances, LL.D., 1922—198 Sharia Ramses, Cairo
Dunlap, Mrs. Ada A., 1924—Assiut
Dye, Miss Marjorie J., 1951—Literacy House, Minia
Finney, Miss Lois M., 1953—198 Sharia Ramses, Cairo
Gersiek, Miss Eleanor L., 1955—Mansura
Gibson, Rev. Richard, 1955—Assiut
Glass, Miss Martha C., 1921—Luxor
Grether, Miss Eulalia D., 1929—Box 1422, Cairo
Jacobsen, Miss L. Katherine, 1954—Box 1422, Cairo
Kraft, Dr. and Mrs. Norman A., 1949—Assiut
Markley, Miss Mary L., 1954—Assiut
McClellan, Miss Beatrice H., 1948—Luxor
McCreery, Mr. Everett W., 1930—Assiut
McFarland, Miss M. Evelyn, 1919—198 Sharia Ramses, Cairo
Meloy, Miss Sarah B., Litt.D., 1923—198 Sharia Ramses, Cairo
*Morrison, Rev. and Mrs. George E., 1950—Luxor
Nolin, Rev. and Mrs. Kenneth, 1955—Cairo
Noordewier, Miss Helen J., 1921—Beni Suef
Patterson, Miss Venna R., 1924—Alexandria
Quick, Rev. and Mrs. Bernard E., 1954—Minia
Roy, Miss Martha A., 1938—198 Sharia Ramses, Cairo
Selver, Mrs. Rachel T., 1925—Fayoum
Skellie, Dr. and Mrs. Walter J., 1924—Assiut
Squires, Miss Norma Lee, 1954—Tanta
Sutton, Miss Inez M., 1949—Luxor
Tait, Miss Marie F., 1925—Assiut
Thompson, Dr. and Mrs. John A., 1948—Box 1422, Cairo
Thompson, Miss Mary C., 1939—Tanta
Turnbull, Mr. and Mrs. Robert M., 1950—Assiut
Walker, Miss Helen M., 1930—Assiut
Watkins, Rev. and Mrs. C. B., 1944—37 Rue Sidi Mitwally, Alexandria
Wilson, Miss Elizabeth M., 1932—Cairo
Wright, Miss Laura B., 1921—Minia

On Furlough

Ammon, Rev. and Mrs. Eugene H., 1953—R. D. 2, New Wilmington, Pa.
Finney, Miss Davida M., Litt.D., 1915—Cambridge Road, Coshocton, Ohio
French, Miss Elsie M., LL.D., 1909—Goldfield, Iowa
Grimes, Miss Alice M., 1924—West Alexander, Pa.
Jamison, Dr. and Mrs. Paul W., 1946—154 Waugh Ave., New Wilmington, Pa.
Kingan, Miss Lois D., 1926—4138 Fairfield Ave., Munhall, Pa.
Lorimer, Rev. and Mrs. John G., 1952—Kennedy Apts., 47 Claremont Ave., New York 27, N. Y.
Martin, Miss Helen J., Ped.D., 1915—608 North Ave., Pittsburgh 21, Pa.
McClanahan, Rev. and Mrs. Paul H., 1947—5342 Keeport Dr., Apt. #2, Pittsburgh 36, Pa.
McGill, Rev. and Mrs. W. A., 1937—% Mrs. Thos. Sturgeon, 6031 London Rd., Duluth 4, Minn.
McLaughlin, Dr. and Mrs. R. T., 1918—% Miss M. Henry, Apt. F ,721 N. 8th St., Philadelphia 23, Pa.
Nolin, Miss Ruth L., 1955—616 N. Highland Ave., Pittsburgh 6, Pa.
Patton, Miss Frances M., 1922—Sparta, Ill.
Tedford, Miss Alberta A. ,R.N., 1947—1414 E. 59th St., Room 602, Chicago 37, Ill.
Thompson, Miss Mary L., LL.D., 1917—% Mrs. J. J. Osuna, 1300 24th St., S., Arlington, Va.
**Work, Miss Margaret A., 1924—E. Platte Ave., Fort Morgan, Colo.

Special Term

Anthony, Miss Lillian D., 1956—Assiut
Carnahan, Miss Pauline L., 1957—Assiut
Dice, Miss Helen I., 1957—Tanta
Grohman, Miss Margaret D., 1956—Tanta
Hesselink, Miss Alice, 1956—Assiut
Jaspers, Miss Marjorie, 1956—Alexandria
Luebben, Miss June J., 1957—Cairo
Mason, Mrs. Ilma M., 1955—Cairo
McCollom, Miss Dhyan, 1957—Cairo
McClymonds, Miss Elsie M., 1955—Assiut
McLaughlin, Miss Mary R., R.N., 1955—Assiut
Osuna, Mr. James D., 1957—Assiut
Pierce, Miss Rachel E., 1957—Assiut
Reed, Mrs. Fay, 1941—Assiut
Reed, Mr. John M., 1956—Assiut
Sisley, Mr. and Mrs. J. Robert, 1957—Alexandria
Stultz, Miss Jean E., 1955—Box 65, Tanta
Wagner, Miss Donna Lee, 1956—Cairo
Wright, Miss Dorothy E., 1956—Box 65, Tanta

Under Appointment

Blair, Miss L. Vernelle, 1958—Thurston, Neb.
Cushman, Miss Dorothy H., 1958—541 Boylston St., Boston, Mass.
Korrelboom, Miss Leni M., R.N., 1958—Sains Hotel, Mt. Freedom, N.J.
Meloy, Mr. and Mrs. George, 1955—Building 425-8, Stanford Village, Stanford, Calif.
Sherriff, Miss Edna, 1920 (reappointment 1958)—204 E. Franklin St., Indianola, Iowa
Stubbs, Rev. and Mrs. John A., 1957—401 W. Chelten Ave., Philadelphia 44, Pa.

Under Appointment—Special Term

Bernd, Miss Amelia M., 1957—707 Highland Ave., New Castle, Pa.
Jones, Miss Carolyn J. 1958—516 Woodland Ave., Grove City, Pa.
Newcomb, Miss Joan E., 1958—5527 Malcolm St., Philadelphia 43, Pa.
Small, Mr. and Mrs. John, 1958—49 S. Main St., Centerville, Ohio
Snyder, Miss Joanne M., 1958—4004 Leila Ave., Tampa 11, Fla.

PUNJAB, PAKISTAN

Alter, Rev. and Mrs. Joseph C., 1922—Lyallpur
Ballantyne, Miss Margaret E., 1941—Sangla Hill
Black, Miss R. Jean, 1921—Pasrur
Brown, Dr. and Mrs. J. D., 1936—Gujranwala
Brown, Dr. and Mrs. O. A., 1951—Taxila
Brownlee, Miss Theresa I., 1922—Sialkot City
Carithers, Miss Florence M., R.N., 1953—Taxila
Cash, Miss Marie E., R.N., 1926—Pasrur
Christy, Dr. and Mrs. Norval E., 1947—Taxila
Christy, Dr. and Mrs. W. C., 1938—Gujranwala
Drake, Miss Edith M., 1947—Sheikhupura
Foster, Dr. and Mrs. Robert A., 1923—Sialkot City
Gittings, Mr. and Mrs. James A., 1957—Gujranwala
Glassman, Rev. and Mrs. E. H., 1947—Gujar Khan
Green, Miss Florence, 1957—128 Burton Rd., Rawalpindi
Hamm, Dr. and Mrs. Orval L., 1953—Sialkot City
Hartig, Miss Evva P., R.N.A., 1924—Jhelum
Hewitt, Miss Eva M., 1930—Pasrur
Hill, Miss Alice G., 1938—Sargodha
Hunsberger, Miss Reba C., M.D., 1921—Taxila
Lewis, Miss Barbara A., 1953—% Kinnaird College, Lahore
Lotze, Mr. and Mrs. Irvin G., 1948—Gujranwala
McBane, Rev. and Mrs. C. Emerson, 1946—Gujranwala
McCurry, Rev. and Mrs. Don M., Jr., 1956—Sialkot
McKelvey, Miss Evelyn M., R.N., 1937—Sialkot City
Murdoch, Miss Margaret L., 1924—Lahore
Noble, Rev. and Mrs. Robert E., Jr., 1956—Taxila
Peterson, Miss Marian T., 1920—Gujranwala
Purdy, Miss Gene A., 1954—Sialkot City
Reynolds, Miss Laura, 1924—Sargodha
Selby, Rev. and Mrs. G. LeRoy, 1949—Sheikhupura
Stewart, Mr. and Mrs. Charles A., 1917—Gujranwala
Stewart, Dr. and Mrs. R. R., 1916—Rawalpindi

*Associate.

**Leave of absence for family reasons.

Swenson, Miss H. Janet, 1956—128 Burton Rd., Rawalpindi
Tebbe, Dr. and Mrs. Robert F., 1949—Rawalpindi
Turner, Miss Elizabeth H., R.N., 1947—Sialkot City
Weede, Miss Helen V., 1928—Sangla Hill
*Wilder, Rev. and Mrs. John W., 1954—Rawalpindi

On Furlough

Allison, Miss M. Marie, 1952—R. D. 6, New Castle, Pa.
Brown, Miss Frances E., 1927—5351 Wingohocking Heights, Philadelphia 44, Pa.
Campbell, Miss Audrey C., 1953—89 Butler Road, Quincy, Mass.
Cathcart, Miss M. Evelyn, Ped.D., 1925—106 S. Fifth St., Marshall, Minn.
Cummings, Dr. and Mrs. J. B., 1923—637 S. Detroit St., Xenia, Ohio
Lincoln, Miss M. Frances, R.N., 1920—145 Pennsylvania Ave., Wichita 7, Kan.
MacLachlan, Miss Laura R., 1938—Atkinson, Neb.
Miller, Rev. and Mrs. Paul A., 1920—915 Powder Mill Lane, Philadelphia 31, Pa.
Pulliam, Rev. and Mrs. Paul R., 1953—700 Church St., Indiana, Pa.
Scott, Miss Louise E., 1916—23 Bell Ave., Pittsburgh 5, Pa.
Sutherland, Rev. and Mrs. William E., 1918—% Mrs. Chase Stafford, 346 Stuyvesant Ave., Lyndhurst, N. J.
White, Miss Josephine L., 1951—235 E. 49th St., New York 17, N.Y.

Special Term

Calderwood, Rev. and Mrs. Donald H., 1956—Gharial Church, Upper Topa, Murree Hills
Dye, Dr. and Mrs. David L., 1955—Rawalpindi
James, Miss Eloise L., 1956—Gharial Church, Upper Topa, Murree Hills
Old, Mr. and Mrs. Kenneth G., 1957—Sialkot
Vos, Miss Helen P., R.N., 1954—United Christian Hospital, P.O. Forman Christian College, Lahore

Under Appointment

Hatton, Miss Betty J., R.N., 1958—% Mrs. T. H. Shoemaker, 5001 Wayne Ave., Philadelphia 44, Pa.
Lundquist, Miss Glendine, 1932 (reappointment 1958)—Jane Cook Hospital, Frenchburg, Ky.

Under Appointment—Special Term

Crowell, Mr. and Mrs. Julian, 1958—Route 1, Oliver Springs, Tenn.
Giffen, Mr. Wallace C., 1958—Davenport, N. Y.
Haas, Mr. and Mrs. Garland A., 1958—630 Madison Ave., Evansville, Ind.
Hood, Mr. Harold G., 1958—Coulterville, Ill.
Jackson, Mr. Acy Lee, 1958—1235 Central Ave., Youngstown 10, Ohio

PUNJAB, INDIA

Graham, Miss Vida J., L.H.D., 1922—Pathankot
Lamont, Miss S. Jane, 1928—Pathankot
McCulloch, Rev. and Mrs. Leonard, 1949—Dhariwal
Ramsey, Miss Willa M., 1921—Pathankot
*Taylor, Dr. and Mrs. John C., 1955—Landour Community Hospital, Landour, Mussoorie
Trimble, Miss Vivian L., 1921—Pathankot

On Furlough

McKelvey, Rev. (D.D.) and Mrs. J. Morgan, 1944—310 E. Detroit Ave., Monmouth, Ill.

Special Term

Martin, Miss M. Jean, 1957—Pathankot

THE SUDAN

Adair, Rev. and Mrs. W. B., 1946—Doleib Hill via Malakal
Anderson, Dr. and Mrs. J. Lowrie, 1924—Malakal
Anderson, Rev. and Mrs. W. B., 1951—Bishop Gwynne Divinity College, Mundri via Malakal
Bode, Miss Mary Anna, 1952—Atbara
#Crandall, Rev. and Mrs. C. Lee, 1949—Atar via Malakal
Creswell, Rev. and Mrs. Andrew W., 1956—Malakal
Deemer, Rev. and Mrs. James R., 1954—Khartoum
Farquhar, Miss Marian I., 1945—Nasir, U.N.P.
Finley, Dr. and Mrs. Leander, 1925—Omdurman
Galloway, Rev. and Mrs. Willard M., 1948—Khartoum North
#Hoekstra, Rev. and Mrs. Harvey T., 1948—Akobo, U.N.P.
#Hostetter, Rev. and Mrs. Paul E., 1954—Omdurman
#Huisken, Miss Lillian, R.N., 1949—Akobo, U.N.P.
#Kats, Miss Wilma, 1946—Akobo, U.N.P.
Kenagy, Miss Rosaltha, 1950—Box 34, Khartoum North
Koehler, Rev. and Mrs. John, 1956—Nasir
McClellan, Miss Marguerite M., 1926—Wad Medani
McLaughlin, Rev. and Mrs. S. Robb, 1946—Ler, via Adok, White Nile Mail Service, U.N.P.
Meloy, Rev. and Mrs. Robert H., 1945—Box 77, Omdurman
Peters, Mr. and Mrs. Harold R. C., 1955—Malakal
Philips, Rev. and Mrs. W. H., 1948—El Obeid
Pillow, Miss E. Verna, 1930—Khartoum
Pollock, Mr. and Mrs. Edward O., 1946—Malakal
Rankin, Miss Dorothy L., 1946—Doleib Hill, via Malakal
Roode, Dr. and Mrs. Albert G., 1946—Pibor, via Akobo, U.N.P.
Roy, Rev. and Mrs. A. Mac, 1942—Malakal
#Sarr, Miss Roxanna, R.N., 1956—Omdurman
#Schuiteman, Miss Arlene, R.N., 1954—Nasir, U.N.P.
#Sikkema, Mr. and Mrs. LaVerne, 1948—Akobo
Smith, Miss Mary K., M.D., 1944—Nasir, U.N.P.
Stewart, Miss Evelyn, 1952—Omdurman
Tetley, Miss Helen G., 1951—Doleib Hill via Malakal
Thompson, Mr. and Mrs. Milton H., 1950—Obel via Malakal
Tower, Mr. and Mrs. Gordon M., 1957—Omdurman
Vandevort, Miss Eleanor C., 1949—Nasir
Webb, Mr. and Mrs. E. A., 1946—Box 900, Khartoum
West, Dr. and Mrs. James A. T., 1953—Ler, via Adok, White Nile Mail Service, U.N.P.
Wilson, Rev. and Mrs. Alexander C., 1951—Malakal
Wilson, Miss Ruth E., 1951—Gedaref
Wilson, Rev. and Mrs. Talmage, 1955—Obel via Malakal

On Furlough

Gordon, Dr. and Mrs. Robert G., 1946—521 Netherwood Rd., Upper Darby, Pa.
Jordan, Mr. and Mrs. Charles, 1947—167 Hallock St., Pittsburgh 11, Pa.
Matthews, Miss Aleta J., 1947—Norton, Kan.
Shields, Dr. and Mrs. R. F., 1917—401 W. Chelten Ave., Philadelphia 44, Pa.
#Swart, Rev. and Mrs. Robert, 1948—% R.C.A., 156 Fifth Ave., New York 10, N.Y.
Turk, Miss Frances, R.N., 1921—823 E. Hutchison St., Pittsburgh 18, Pa.
Walker, Rev. and Mrs. Harold T., 1946—Payne Miss. Apts., Alexander St., Princeton, N.J.

Under Appointment

Reimer, Miss Mary, 1958—4 Mohawk Drive, St. Catharines, Ont., Canada
Rowe, Mr. and Mrs. J. Otis, 1958—Sharrott Road, North Lima, Ohio

Special Term

Banuat, Miss Marjorie A., 1956—Omdurman
Campbell, Miss Mary Jane, 1957—Atbara
Carlson, Mr. Edwin C., 1956—Omdurman
Kelker, Miss Audrey H., 1955—Khartoum North
Nichol, Mr. Gerald, 1956—Omdurman
Turner, Miss A. Katie, 1955—Khartoum

ETHIOPIA

Blair, Miss Isabel, 1922—(Ghimeera) address Box 1111, Addis Ababa
Ens, Miss Anna H., 1956—Box 1111, Addis Ababa
Faught, Miss Marjorie, R.N., 1933—(Maji) address Addis Ababa
Fisher, Rev. and Mrs. Milton C., 1954—Box 1111, Addis Ababa
Hanna, Mr. and Mrs. Donald E., 1956—Box 1111, Addis Ababa
Harper, Miss Mary Nell, R.N., 1948—Sayo, Dembi Dollo
Keefer, Mr. and Mrs. James B., 1955—Pokwo, Gambela
Kurtz, Rev. and Mrs. Harold, 1955—(Maji) address Addis Ababa
Lusted, Miss Marie, R.N., 1955—Pokwo, Gambela
McClure, Dr. and Mrs. W. D., 1934—Pokwo, Gambela
McCreery, Miss Ruth E., 1950—(Maji) address Addis Ababa
Nichol, Miss Ruth M., 1933—Box 1111, Addis Ababa
Reimer, Rev. and Mrs. Niles, 1955—Pokwo Gambela
Russell, Mr. and Mrs. Fred, 1920—Addis Ababa
Russell, Rev. and Mrs. Murray, 1952—Sayo, Dembi Dollo
Strong, Rev. and Mrs. Albert C., 1957—Box 1111, Addis Ababa
Vandevort, Rev. and Mrs. Malcolm S., 1955—Sayo, Dembi Dollo
Walker, Mrs. Ruth L., 1923—Box 1111, Addis Ababa
Ylek, Miss Joan E., 1948—Pokwo, Gambela

#Reformed Church in America.

On Furlough

Halewood, Miss Eileen, R.N., 1947
% Miss I. Bondwood, Penshurst, 31 Mulgrave Ave., Ashton-on-Ribble, Preston, Lancashire, England
Haspels, Rev. and Mrs. C. M., 1947
% Mr. John Haspels, Boyden, Iowa
Knieriemen, Miss Norma H., R.N., 1953
5437 Euclid Ave., Philadelphia 31, Pa.
McGeary, Miss Hazel J., 1946
% Mrs. W. W. Lawall, 7000—22nd Ave., Hyattsville, Md.

Special Term

Anderson, Miss Lois R., 1954—Box 1111, Addis Ababa
Irwin, Miss B. Ferne, 1956—Box 1111, Addis Ababa
Millar, Dr. Andrew C. N., 1955
(Ghimeera) address Addis Ababa
Rohm, Dr. and Mrs. Walter E., 1955
Sayo, Dembi Dollo
Schaeffer, Mr. and Mrs. Russell A., 1957
Pokwo, Gambela

Under Appointment

Haspels, Rev. J. Lester, 1958—Boyden, Iowa
Parr, Mr. and Mrs. Monte E., 1958
116 Parr Ave., Mingo Junction, Ohio
Preston, Mr. and Mrs. Ronald D., 1958
Pawnee City, Neb.
Smith, Rev. and Mrs. Jack E., 1957
919 Paseita Terrace, Sharp Park, Calif.

Under Appointment—Special Term

Kleinn, Miss Gerda K., 1957 (nurse)—Germany

FOREIGN SECRETARY, BOARD OF FOREIGN MISSIONS

Reed, Dr. and Mrs. Glenn P.
401 W. Chelten Ave., Philadelphia 44, Pa.

RETIRED FROM ACTIVE SERVICE, EGYPT

Acheson, Dr. and Mrs. J. W., 1913
2792 Hudson Dr., Cuyahoga Falls, Ohio
Coventry, Mrs. Mary K., 1908
Presbyterian Manor, Newton, Kan.
Elder, Dr. and Mrs. E. E., 1915
5450 Wissahickon Ave., Philadelphia 44, Pa.
Finney, Miss Minnehaha, 1894
121 N. 7th St., Sterling, Kan.
Gilmor, Dr. and Mrs. W. P., 1912—West Alexander, Pa.
Hutchison, Dr. and Mrs. H. S., 1921
R.D. 1, Claysville, Pa.
Jamison, Dr. W. B., 1915
227 High St., New Wilmington, Pa.
Lightowler, Miss Lucy, 1921—303 Pelham Ct. Apts., 6809 Emlen St., Philadelphia 19, Pa.
Mason, Miss Dora B., 1918—"Linwood," Beaver, Pa.
McClanahan, Dr. and Mrs. F. C., 1915
New Wilmington, Pa.
McClanahan, Dr. and Mrs. N. D., 1909
R.D. 3, Monmouth, Ill.
McFeeters, Mr. M. C., 1922
225 N. Mercer St., New Wilmington, Pa.
McGeoch, Dr. and Mrs. H. A., 1920
155 Lakeside Dr., New Concord, Ohio
McMillan, Miss Carol E., 1906
1203 E. Washington St., Washington, Iowa
Nolin, Mr. and Mrs. W. W., 1922
2792 Hudson Dr., Cuyahoga Falls, Ohio
Paden, Miss Marion A., 1902—% Rev. George Seville, 100 E. Market St., Newport, Wilmington 4, Del.
Philips, Dr. and Mrs. H. E., 1908
379 Ohio Ave., Rochester, Pa.
Robertson, Miss M. Stella, 1922
Five Shoregate, Crail, Fife, Scotland
Simpson, Mrs. Jane C. Smith, 1922
219 E. Church St., Ligonier 1, Pa.
Smith, Miss Nellie C., 1911
Frenchburg Center, Frenchburg, Ky.
Thompson, Dr. and Mrs. F. Scott, 1911
Pelham Court, 6809 Emlen St., Philadelphia 19, Pa.
Walker, Miss Laura B., 1904
306 Penn Ave., Pittsburgh 21, Pa.
Weed, Miss Ethel L., 1919
1114 7th St. N.W., Albuquerque, N. Mex.
Whiteside, Miss Ida, 1913
25 Prospect St., Greenwich, N. Y.
Williamson, Miss Ruth M., 1924
505 S. Main St., Greensburg, Pa.
Wilson, Miss Esther W., 1919—"Linwood," Beaver, Pa.

RETIRED—PAKISTAN-INDIA

Bennett, Miss Hazel, 1908
856 23rd St., San Diego 2, Calif.
Boyd, Miss M. Lois, 1918
106 W. Church St., Sparta, Ill.
Clements, Dr. and Mrs. E. V., 1912
2205 Audley Ave., New Castle, Pa.
Colvin, Dr. J. H., 1914—Sussex, Wis.
Fehlman, Miss Margaret J., 1913
1029 N.W. Third St., Miami, Fla.
Fleming, Miss Betsy, 1913
6549 Emerald Ave., Chicago 21, Ill.
Gordon, Dr. D. R., 1895
2330 Carroll Park, S., Long Beach, Calif.
Hill, Miss Kate A., 1896—Eldora, Iowa
Jameson, Miss Flora J., 1903
306 Penn Ave., Pittsburgh 21, Pa.
Kyle, Miss Mary, 1904
306 Penn Ave., Pittsburgh 21, Pa.
Logan, Miss Mary E., 1891
325 W. 7th St., Rushville, Ind.
McArthur, Rev. and Mrs. J. A., 1904
814 E. Spring St., Boonville, Mo.
McConnell, Miss Lillian A., 1902
306 Penn Ave., Pittsburgh 21, Pa.
Merriam, Dr. and Mrs. W. H., 1913
208 North "I" St., Monmouth, Ill.
Millson, Mr. and Mrs. C. C., 1920
111 N. 200th St., Seattle 33, Wash.
Milne, Dr. and Mrs. Hugh M., 1922
Scotch Ridge, R.R. #1, Carlisle, Iowa
Picken, Dr. and Mrs. S. C., 1909
420 E. Green St., Winterset, Iowa
Ross, Dr. and Mrs. W. H., 1918—Ewing, Neb.
Stewart, Dr. and Mrs. Harris J., 1911
New Wilmington, Pa.
Wengert, Miss Georga, 1919—Lebo, Kan.

RETIRED—THE SUDAN

Coie, Miss Mary E., 1919
308 W. Garfield St., Clarinda, Iowa
Coie, Miss Una, 1918
319 W. Washington, Clarinda, Iowa
Grove, Miss Elsie E., 1912
21 Caroline Ave., Poughkeepsie, N. Y.
Huffman, Miss Ray., R.N., 1924
5332 Virginia Ave., Kansas City, Mo.
McIntyre, Miss Aulora R., 1911
1203 E. Washington St., Washington, Iowa
Smith, Dr. and Mrs. Paul J., 1911—North Bend, Neb.

RETIRED—ETHIOPIA

Beatty, Miss Ruth C., R.N., 1920
U.P. Children's Home, Mars, Pa.
Pollock, Mrs. Nessie F., R.N., 1942
957 Euclid Ave., Ontario, Calif.
West, Mr. and Mrs. Phil R., 1923
2976 Redwood, San Diego, Calif.

WIDOWS OF MISSIONARIES

From Pakistan-India

Alter, Mrs. D. Emmet—Sterling, Kan.
Brown, Mrs. M. M.—912 Park Ave., Tarkio, Mo.
Chambers, Mrs. H. C.—Olds Hall, Daytona Beach, Fla.
Downs, Mrs. Wallace J.—New Wilmington, Pa.
Gordon, Mrs. A. W.—317 Virginia Ave., Havertown, Pa.
Heinrich, Mrs. J. C.
219 Mabrick Ave., Pittsburgh 28, Pa.
Stewart, Mrs. J. H.—Tarkio, Mo.
Whitfield, Mrs. F. A.—1010 W. 1st St., Topeka, Kan.

From Egypt

Buchanan, Mrs. Howard
1129 E. Mar Vista, Whittier, Calif.
Galloway, Mrs. Dalton
25 Seminary Place, New Brunswick, N. J.
Henderson, Mrs. F. D.—"Linwood," Beaver, Pa.
Hickman, Mrs. W. W.
1125 E. Detroit Ave., Monmouth, Ill.
McGeoch, Mrs. Fred S.—Ezel, Ky.
McGill, Mrs. R. G.—119 W. 2nd St., Duluth 4, Minn.
Moore, Mrs. W. T., 1910
311 Jefferson Ave., Wheaton, Ill.
Roy, Mrs. Mark S.—New Concord, Ohio
Russell, Mrs. C. P.—The Pennsbury, 5431 Greene St., Philadelphia 44, Pa.
Thompson, Mrs. A. A.—New Concord, Ohio

From the Sudan

Adair, Mrs. W. J.—415 E. Jackson, Sterling, Kan.
Heasty, Mrs. J. A.—213 E. Main St., Sterling, Kan.
Oyler, Mrs. D. S.—207 Buffalo St., Freeport, Pa.
Sowash, Mrs. George A.
Jackson Nursing Home, Potomac, Hagerstown, Md.

From Ethiopia

Hockman, Mrs. Robert W.
Wheaton College, Wheaton, Ill.
Henry, Mrs. Duncan C.—Ezel, Ky.

WORSHIP SERVICE FOR AUGUST

(*Continued from Page* 697)

surely as unpredictable and hostile as any world in which we may live.

Every Christian should feel fortified and refreshed by Christ's final promise to us, but let us notice that Christ ordered His disciples to go all over the world making Christians; *then,* He promised to be with them in whatever circumstances they were. Is our claim to the promise based upon our zeal in introducing Christ to the primitive in Africa, the nonchurch-goer across the street, the Muslim in Pakistan, the heedless girl in the office, the party-liner in Hungary, the small child needing a teacher in our church school, the unnoticed Indian on the reservation, or the members of the family with whom we live?

Let us pray: Our Father in heaven, Creator of the universe, we thank Thee for the knowledge of the gift of Thy Son and we thank Thee that our faith in Him can take away all terror or uncertainty about the changes which come into our lives. We ask that each one of us may realize the fulfillment of the promise which was given to the eleven disciples, knowing that Christ is with us in every situation however homely and uninteresting, however fearful and undesirable, or however joyful and exalted. To that end, may we never cease being zealous in telling the story of Thy Son to all people, everywhere. These things we ask in His name. Amen.

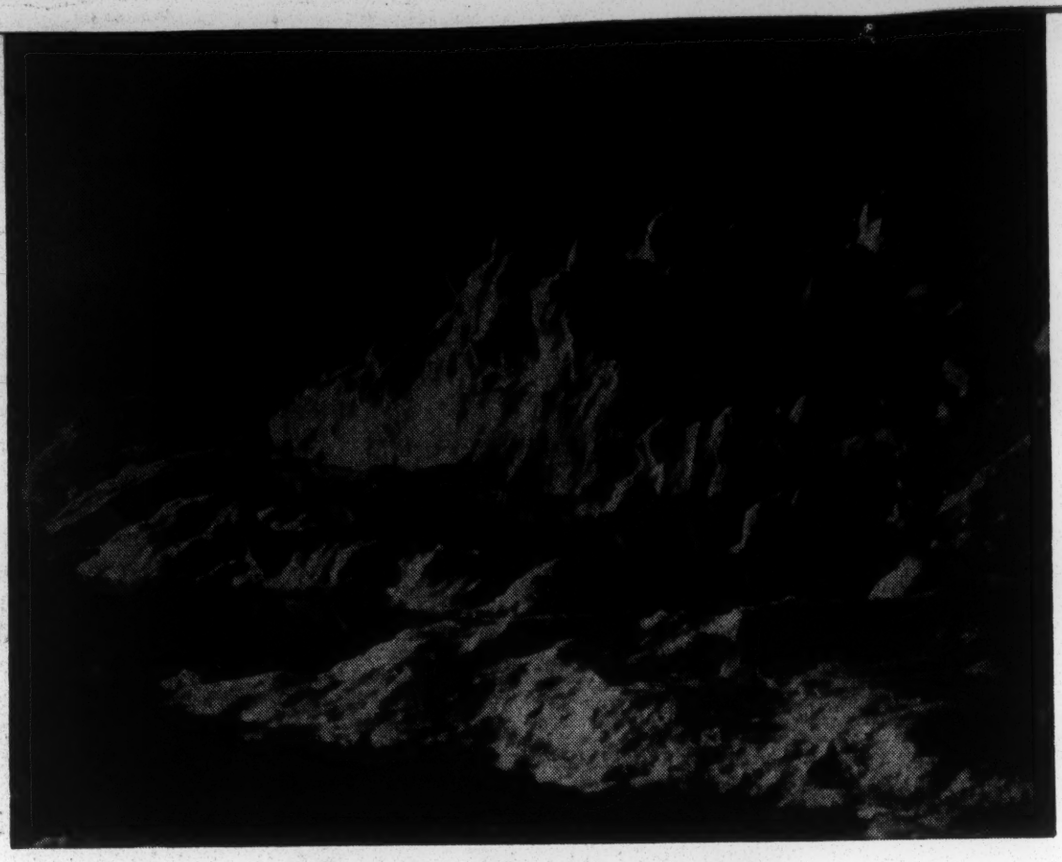
LITERATURE DEPARTMENT

(*Continued from Page* 731)

programs supplement rather than "steal the thunder" of the church-wide plan. A few suggestions for this type of program would be:1. A book review using *My Arabian Nights and Days* by Eleanor T. Calverley, the autobiography of a woman missionary doctor ($2.95); or *Vindicating a Vision* by Dr. Earl Elder, the story of the Egypt Mission ($3.50). 2. A story hour based on *New Voices, Old Worlds* by Paul Geren (cloth $2.95; paper $1.50). 3. A study of Islam based on the book *Introducing Islam* by J. Christy Wilson (60¢).

If no church-wide program is planned you will probably want to follow the program as outlined in HORIZONS using as supplementary material *Middle East Pilgrimage* by R. Park Johnson (cloth $2.95; paper $1.50), *This Is the Middle East* by John Blumberg (60¢), or *Caught in the Middle* by Glora Wysner (cloth $2.95; paper $1.50). This last is the youth book but presents an excellent picture of the problems of the Middle East today. (These may also be secured from the Book Store. The Johnson book and the Wysner book will be on the Reading Course.) See *Tools for Missionary Education* (mentioned above) for other available helps. Notice carefully where to order.

If you want to study together in your society or circle the problems of the Middle East use as your guide *Conversations on the Middle East,* with the various study books furnishing additional information. *Conversations* may be secured from Presbyterian Distribution Service (addresses above) at 20¢ each or 6 for $1.00.



Point Barrow, northernmost tip of Alaska

Photos by courtesy of Board of National Missions, United Presbyterian Church in the U.S.A.

Members of the Ootkeavik youth group at Barrow, Alaska, in the Arctic parish of Rev. William C. Wartes, missionary pastor and plane pilot